

X-TALKS

AND

OTHER

ADDRESSES.

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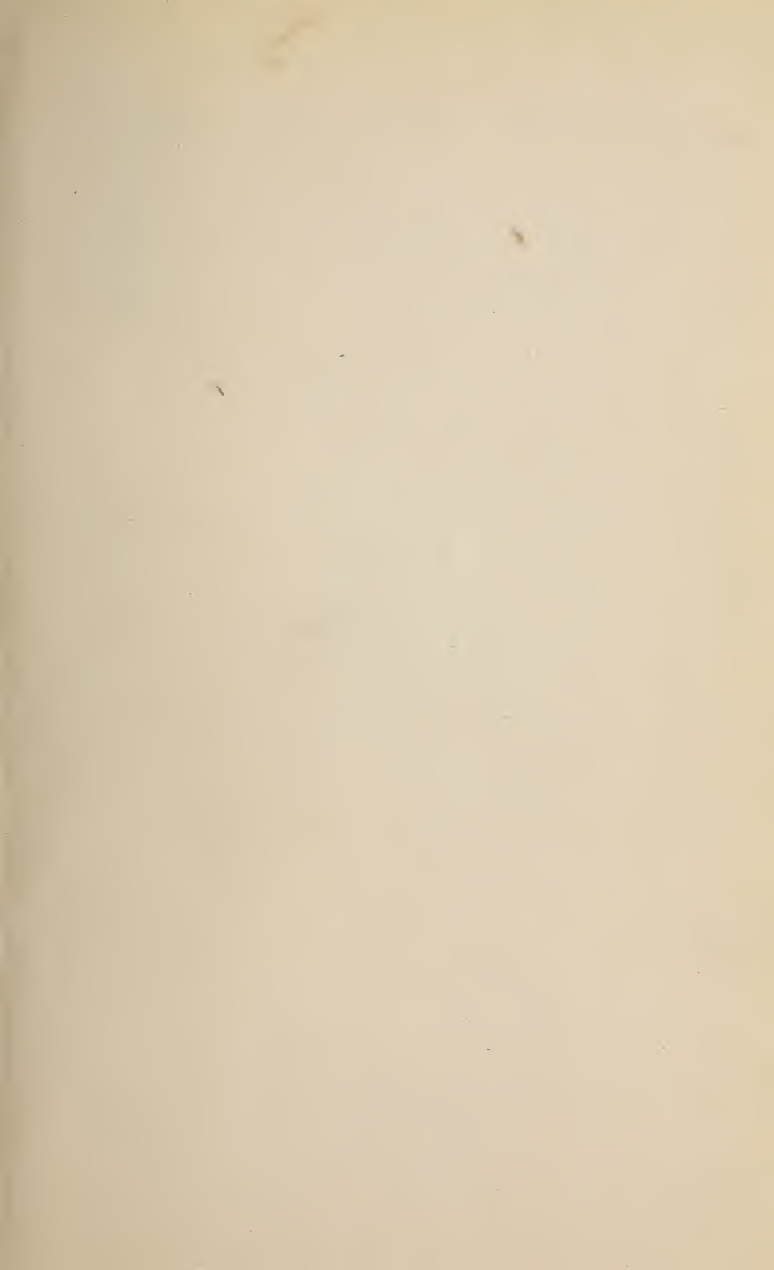
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X-TALKS AND OTHER ADDRESSES

BY

G. W. HOENSHEL

FOUNDER OF

THE SHENANDOAH NORMAL COLLEGE

1900

PUBLISHED BY

MRS. G. W. HOENSHEL

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BY

MRS. G. W. HOENSHEL

TO THE ALUMNI OF
THE SHENANDOAH NORMAL COLLEGE

THIS BOOK IS
DEDICATED

BY THE AUTHOR

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INTRODUCTION.

If by reading these "Talks" your burden grows
lighter,

Your hope in the future is stronger or brighter;

If they shall inspire but one noble deed,

Or help you to live for Christ and His creed;

If strength for life's duties, or courage, you gain;

Then we shall know that his hope was not vain.

Although imperfections you surely can find,

Just sift them all out and leave them behind.

And the hope is still cherished that by more than
half,

The good will outweigh what seems only chaff.

Then, whatever the fate this volume shall meet,

If it strengthens the right its mission's complete.

If you take up these "Talks," as critics will do,

To bring imperfections alone to the view,

You will find them; but trusting that no worthy
line

Will be as a pearl that is cast before swine,

This volume is sent on its mission of love.

May it be to each youth as Noah's white dove,

Bringing hope to each one who resolves to be
true;

Whatever the work his hands find to do.

—Mrs. G. W. Hoenshel.

BIOGRAPHICAL SKETCH.

George Washington Hoenshel was born at Mendon, Westmoreland county, Pennsylvania, December 11, 1858. His early education was obtained in the public schools of that State, in which he afterwards taught for several years.

After graduating from the Normal School at Danville, Indiana, he immediately began the formation of plans for the organization of a similar school in Virginia. The strong opposition which at that time existed throughout the South to the principles of Normalism and coeducation made this a bold step. But it was with no weak and faltering purpose that the task was undertaken.

The place chosen for the experiment was Middletown, a historic spot, located on the Valley Pike, about twelve miles from Winchester. Here, in the fall of 1883, was organized the Shenandoah Normal College. But it was only a few years till this child of genius had outgrown its swaddling clothes; and finding it impossible to secure suitable accommodations here, the school was moved to Harrisonburg, in Rockingham county. Here, in 1887, the school opened with a good enrollment. The rooms which had been secured here were far more commodious, yet poorly adapted for school purposes.

The school continued to grow; but still there was felt the need of more suitable buildings. It was Mr. Hoenshel's growing ambition to secure for the Normal a permanent home with all needed appliances and conveniences, adapted to the needs and requirements of the work. This led him, in 1890, to accept the offer of the Basic City Mining, Manufacturing and Land Company, and to move the school to that place, where suitable buildings were erected and given free of rent for a period of ten years.

The long cherished hope seemed at last to have been realized. But the triumph was of short duration. The third year at this place, and the tenth in the history of the school, had opened with encouraging prospects. All hearts were full of hope. But on the night of November 16, 1892, the cry of fire! fire! rang out from the halls of the Shenandoah Normal College, and in a few minutes the beautiful building, with almost its entire contents, was in ashes. Courage fails me to relate the sad story of blighted hopes and fondly cherished ambitions. Let him whose heart never faltered tell it in his own hopeful words. The following account of the fire appeared in the Normal Index of December, 1892, under the head of "Normal Notes":

"Since the burning of the college building on the night of November 16th, we have received letters of sympathy and encouragement from many friends. Time does not permit us to an-

swer all these letters as we would like, and so we give this rather personal account of the fire and its influence upon the school.

"The college building was a three-story frame structure erected especially for the Normal by the Basic City Mining, Manufacturing and Land Company in 1890. It contained thirty-three rooms. The lower story was used for recitation rooms, dining room, and kitchen. The two upper stories were occupied by the principal and his family and the students.

"The fire occurred at ten o'clock on Wednesday night. It was discovered by some of the students, who observed smoke in their room. At that time the whole attic seemed to be on fire and there was no hope of saving the building. It is possible that the fire originated near the roof from the kitchen flue. Nothing could be done but to save what property we could. Each student took his own trunk from the building. The girls acted with remarkable presence of mind. Some of the students lost most of their clothing and others nearly all their books. One of the girls saved everything even to an empty ink bottle. So much for a level head in time of danger. The writer had retired and was awakened by the commotion caused by the students removing their trunks from the building. The first care was for his family and then for the records of the school and other personal papers. A part of the records were saved but the library, notes,

manuscripts, all were lost. We saved but little more than the clothes on our backs and a part of the family escaped almost naked. Although the stairway was burning, much might have been saved by cool management. Homes were freely offered the students by the citizens of the town, and we turned from the glowing embers to plan and to prepare for the work of to-morrow. The tall chimneys standing amid the ruins cast weird shadows among the surrounding trees, and by many were regarded as monuments of the proudest work of the Normal. But we looked not to the past and its achievements but to the future, where the star of hope still shines brightly.

"Thursday morning the work of reorganizing was begun. The Rosenberger building on Augusta avenue was rented, and partly furnished. Thursday evening there was a meeting of faculty and students in one of the recitation rooms of the new building. We talked of the past, and planned for the future. All were hopeful and signified their readiness to begin work again with renewed zeal. After invoking divine guidance, and singing "All Hail the Power of Jesus' Name," we adjourned. It was one of those strange meetings that leave lasting impressions.

"Friday we again began work. There was a scarcity of books and no blackboards, but in time they were supplied. Owing to the difficulty and the disappointment in securing furniture the students suffered many inconveniences in the

new building, but all without complaining. We are now pleasantly located and school work is moving along as usual. None of our students left us on account of the fire, and others have since come in. The writer can not speak too highly of the loyal assistance of the faculty and the courageous spirit of the students in their determination to make the best of their misfortune during their days of disappointment and trial.

"The citizens have been kind to us. They have rented the buildings we now occupy and supplied many of our immediate wants. Professor Sine, W. A. Bowles of Hotel Brandon, Dr. R. G. Griffith, J. H. Rankin, and H. R. Hicks were especially kind in furnishing homes to the students. The Principal and his family will long remember the kindness of Professor Sine on the night of the fire.

"Early Thursday morning one of the ministers from Waynesboro came to see us. He greeted us with a hearty hand shake and a cheering "God bless you," and in his hand there was the crisp paper that secures comforts everywhere. He was prompted by no ties of friendship, but by the emotions of a common humanity and the precepts of a divine religion. Help was not desired, and such offers of assistance were at first refused, but when they came in various forms and from different sources, we could but accept them in the spirit in which they were sent. We recognize

an overruling power in the destruction of our home, and it would be unjust not to acknowledge a beneficent hand in these kind offers of assistance. God sometimes uses human means to accomplish divine ends. Financially our loss was not great, but it was our home, and we lost all. Notes and manuscripts that represented many weary hours of investigation and thought have been destroyed and can never be replaced. Mementoes of the past and gifts of friends in one night are reduced to smoke and ashes, and we go out homeless and almost penniless in the world. We still have hope and courage and take up anew the tangled thread of life and shall press forward to nobler achievements in the future.

“It was not carelessness on our part that the furniture was not insured. We were insured by the agent, but as he assumed authority that did not belong to him we lose what might have been saved from the general ruin.

“We have received many compliments for the promptness with which school work was begun after the fire. We claim no credit for that. We did no more than we would expect the majority of our students to do under similar circumstances. And then it was no time for thought. It was a time for action, prompt and decisive. We had entered into agreements with the students and the faculty, and these must be made good, however great the individual loss. And then there was no way back. When the Normal

was organized in 1883 it was our aim to make it equal to any institution of learning in the South, and having put our hands to the plow we could not even look back. It was 'Normal grit' that aided in our organization of the Normal, and it was 'Normal grit' that helped us in this disaster. We are now in a condition to make good all of our advertisements and are already making arrangements for a large attendance when the spring term opens. We mean to furnish accommodations for all who come. From the ruins of our home the Normal rises like the Phoenix of old and will stand pre-eminent among the favored schools of the State. The stars and stripes never floated more majestically in the sweet winds of heaven than when our flag was unfurled to the breeze on Thursday morning to convince those who doubted that the Normal still lived.

"Plans are now being matured by which we will secure more durable buildings and increased facilities for carrying on our work. We look not back but forward. We talk not of the past but of the future. The Normal rises triumphant from the ruins and invites those who look up and aspire to enroll their names among those of the students. If you are backward we will impart knowledge; if you are weak we will give strength; if you are indifferent we will arouse enthusiasm; and if you are discouraged we will inspire life."

The accommodations thus secured were, of course, only temporary. The problem of finding a new home was now to be solved. The "boom" which, a few years before, had swept through the valley had subsided, and left business in a state of stagnation. Indeed, it may be truthfully asserted that the raid of the "boom" of the early 90's was no less disastrous than that of Sheridan in '64. In this state of affairs the Land Company was unable to replace the building which had been destroyed. The outlook was by no means encouraging, and a less determined heart would have given up in despair.

After a careful search and thoughtful consideration, a beautiful and healthful location was found and selected at Reliance, Warren county, Va. Ample buildings were at once erected; and here The Shenandoah Normal College began its new career in the fall of '93; and here it still lives and flourishes, with brighter and ever brightening prospects for the future.

We have sketched thus briefly the history of the school, for it is inseparably connected with the life of its founder; and serves to emphasize, better than anything else could do, his indomitable courage and faith in the final triumph of the right.

As a teacher he was unique, and as an orator he was a man of peculiar power and magnetism. His words, as well as the spirit and enthusiasm with which they were uttered, carried conviction

to the heart of him who sat beneath the magic spell. He had that peculiar power, which unfortunately so few public speakers possess, of imparting his own zeal and inspiration to his hearers. Many orators can delight an audience; but he sought not to please but to help. In doing that he did both. Whether one sat beneath the matchless power of his oratory or received instruction from him in the class room, he could not deny the influence and power of his personality.

As a man of business he was prompt and decisive. He did not believe in wasting words. He always knew what he wanted to say, and said it; he quickly decided what he wished to do, and did it without taking counsel of any one. This led him to make mistakes which at times brought down upon him harsh, unrelenting criticism. But this very quality was the strongest element of his genius. Without it his biography would not have been worth writing. As for the criticism, he cared not for that so long as his cherished ideal was being attained; that of helping young men and women to a higher and better life.

As a worker he was untiring. He never knew what it was to have an idle moment. His favorite motto was: "Better to wear out than to rust out." But in avoiding that danger he sometimes went fatally near to the opposite extreme, forgetting that it is also possible to tear out. His

zeal too frequently led him to over exertion; the consequences of which are always fatal. Besides teaching seven hours a day, he personally transacted all the business of the school, managing the boarding hall, editing *The Normal Index* and *Teachers' Gazette*, delivering frequent lectures, and carrying a heavy correspondence. His mail he frequently carried in his pocket all day before finding time to read it. When going out to lecture, or on any business connected with the school, he deliberately chose a night train, whenever possible, in order to save time. Even then he did not waste a moment, but carried with him some book to read, or a bunch of examination papers to look over and grade.

Thus were spent the active years of this heroic life, until the hand of that dread disease, consumption, was laid upon him, and he was compelled to lay down his self-chosen task. For several years he was unable to do full work, but it was only a few months before his death that he gave up class room work entirely and placed most of the business of the school in other hands. He continued, however, to write letters and "talks" almost to the end. This he did while lying in bed. His last letter to a prospective student was written on April 11, 1896; and on Sunday, April 12, death claimed his victim, and the scepter fell from those hands which had wielded it so nobly, to be caught up and wielded by younger hands in accordance with his fondly

cherished hope. The student who received that last letter arrived on Monday, in time to see its writer laid away to rest in the little church yard across the road, in sight of the institution which his hands had reared, and which yet forms the proudest monument of his life.

A devoted wife and three bright and loving children survive him. Miss Carrie D. Moffett, whom he married on the second of July, 1885, was herself a student of the Normal, and a member of the Teachers' Class of that year. After receiving from his hands the certificate of her graduation she gave her hand to him in marriage; and before that astonished audience, taking the vows which made them one, they started out together upon the untried future—that future which, to use his own favorite expression, was to be so strangely mingled with joy and sorrow, success and failure. In his help-meet he found a truly noble and loving companion; a zealous sharer of all his labors and hopes, a true sympathizer in all his misfortunes and troubles, and a devoted attendant in his affliction. At his death the burden of the school fell upon her shoulders for the remainder of the year, when it was reorganized under a different management. This burden she patiently and faithfully bore, for it was a labor of love. Her address before the thirteenth graduating class is appended to this volume at the earnest solicitation of the writer of this sketch.

We earnestly commend the life and example of G. W. Hoenshel to every aspiring young man and woman. It is the earnest hope of those who are sending out this little volume that all who knew him, and those who did not, may read the inspiring story of his life, and especially his own helpful words in the following pages, and receive new courage and inspiration.

M. L. FEARNOW.

"X-TALKS."

I.

THE CHOICE OF FRIENDS.

The old adage that "birds of a feather flock together" is true. A person is known by the company he keeps. The evil and the good form no intimate associations. Virtue and vice have no dealings with each other. A company of young persons will all become evil or all good. The only way to avoid the influence of evil associates is to keep away from them. No one can have evil companions without becoming like them.

I want no better test of a young man's character than to know his associates. When a student enters school he can select his own friends. If he goes with those who always do good work and respect authority we know he is all right, but if he selects his friends from those who neglect their lessons and delight to loaf around the stores with the men of the baser sort in the neighborhood, we know that he needs to be watched. A student always determines his own standing in school by his own conduct. He can stand among the best or stand with the low-

est. As it is in school so is it elsewhere. A person's standing in the community is determined by his associates. When going into a strange place to teach or for any other purpose you cannot be too careful. The people will receive you kindly, and by your associates you will either gain or lose their respect. Don't be in a hurry in selecting your friends. Treat all kindly, be courteous always, be slow in forming friendships. If circumstances should place you among evil associates, avoid them, come out from them. Your character is of too much importance to be imperiled by coming in daily contact with persons of corrupt minds and morals.

In selecting your friends consider well their habits. Avoid those who use tobacco in any form. If you do not smoke it is not pleasant to be in company with a number of young persons who do smoke. If any of you now use tobacco, stop it. It does you no good; it is expensive, and it is disagreeable to many persons.

Do not select your friends from those who enter saloons **or** gambling halls. Your friends must not go where you cannot enter. Avoid those who use profane or obscene language. Go not with those who never attend church and who laugh at things sacred. Have no friendship with those who spend more than they earn, and promise more than they can do. Keep away from those who, in their dealings with others, disregard the principles of strict integrity. The vain,

the foolish, and the careless can do you no good. Select not your friends from among them.

Choose your friends from those who live as you do, think as you do, and have somewhat the same ideas of life as you have. Congeniality of disposition always makes fast friends. It is not necessary that friends should always agree. In fact it is well some times that they should have different views upon many subjects. It is important that they should be candid and sincere; more desirous for truth than contention. When two persons earnestly seek for truth, they cannot be far apart.

But if you would have friends you must be true to your friends. You must be worthy of friendship, and endeavor to be a help and an inspiration to all. "The friends you have tried and their adoption proved, bind to thyself with hooks of steel."

II.

MASTERING DIFFICULTIES.

The great object of a student's life is to learn to master difficulties. It is not intended that school work should be easy. Were the teachers to solve all the difficult problems it would do you no good—you would obtain no strength. School life is a time for labor and not for pleasure. Were it possible for me to remove the difficulties from your way, I would not do so.

I delight in giving you hard lessons. I like to see you do your best. I would rather you would fail in recitation after faithful study, than depend upon some other person to do the work for you. We obtain strength only by doing that which requires exertion. To do only that which is easy tends to weaken us.

I am aware that you are inclined to think that the work is sometimes too difficult. That may be so. It may not be possible for you to master all the difficulties that come up in school work, but you can always do your best. To try earnestly, even though you do not succeed, will make you stronger. It is not expected that you can master all things. What I would especially urge upon you is to form the habit of mastering as you go. One lesson well learned will make the next one easier, while a neglected lesson will render others more difficult. If you leave difficulties behind you, you cannot tell when they may cause you trouble; for they will be sure to overtake you sometime. The wise general leaves no enemy behind him when he invades a country.

You know not what you can accomplish until you try. Many things that now seem impossible to you will seem easy when you put forth the proper effort. Each day has its own duty, and doing well the work before you will enable you to master all difficulties. The danger is in the first neglect of duty. Form the habit of always *doing* your best. Review each day's work, but

do not worry over the result. This is a time of preparation for life's work. How well you prepare for each day's duty will determine how well you will succeed in your chosen work. Every difficult problem solved, or sentence translated, will make you stronger.

Many persons do not know how to study. A student once remarked to me that he had read his lessons over six times and did not know them. What a waste of time and energy! He did not study. He might read a lesson over twenty times in the same manner and still not know anything about it. Too often a student attempts to prepare a lesson and think about something else at the same time. A few minutes of hard study will accomplish more than hours of careless reading. Concentration is the secret of intellectual strength. Devote all your energies to the lessons before you. Think about nothing else. One careful reading and study of a lesson ought to enable you to master all the important points. Do not attempt to study any lesson when you are thinking of something else. It is simply a waste of time. Form the habit of controlling your mind. Do not build air castles when you ought to be studying. Bring all your faculties to bear upon the subject before you, and many of the difficulties will soon disappear. It is possible to take a piece of ice and so concentrate the rays of the sun as to cause fire. So the energies of the mind may be concentrated until the

impossible is almost accomplished. Master yourself. Do not be discouraged until you are sure you have done your best.

Hard study is the way to make a lesson easy. Do not deceive yourselves by using keys and translations. Strength comes only from undivided exertion. If, while in school, you form the habit of relying upon others, it will be an element of weakness to you at the time when it is most important for you to be strong. The only way to overcome difficulties is to master them. When the king brought his son to the Grecian philosopher to have him taught geometry, and asked that the work might be made easier for him than for others, because he was of noble birth, the philosopher replied, that there is no royal road to geometry, that those who would acquire the knowledge must put forth the effort. If you would enjoy the pleasures of a student's life, conquer self. Yield not to difficulties, and do well the work of each day.

III.

CHOOSING A PROFESSION.

Every person can do some one thing well. Failure is not always an indication of weakness. It is frequently the result of engaging in the wrong work. Those who fail at one thing might succeed at something else. Success in life de-

pende to a very great extent upon the correct choice of a profession. It is not always easy for a young person to choose a profession, and yet it is important that a choice should be made early in life. Each one of you should labor for some special purpose. If you have not selected your life's work, let me urge you to do so now. It will give you strength and make success more certain. Many young persons waste the best years of life by simply drifting.

As a rule, you will succeed best at the work you like to do. Before selecting a profession study yourself well. You should know wherein you are weak and in what you are strong. Then consider well the requirements of the various professions, and you will not likely make a mistake. I do not regard one work more honorable than another. The honor is not in the profession, but in the man. There is something ennobling in doing any work well. It is far better for you to succeed in the most humble vocation than to fail in an honorable profession.

There are no soft places in life. There is no royal road to success in any profession. Those who have good positions and large salaries are the men who work. To-day every profession is crowded. There are teachers who have no positions, ministers who receive no call, lawyers who have no clients, and physicians who have no patients. Don't make a mistake. You can rise only by hard work. Unless you can stand among

the first, it would not be wise for you to enter a profession. You know your strength and the difficulties in the way. Determine to rise or enter not at all. You will find room only at the top. If you make no mistake you will succeed. Look not back, but go forward.

There is a demand for men in all the various professions of life—strong men—men who can take the lead and mark out the course of the world's progress. There is a demand for good ministers, wise lawyers, and successful physicians. There is a wide field of usefulness to the young man who has the strength to go forward and overcome the obstacles in the way. The world is ready to receive its master. Within the past few years wonderful discoveries have been made in the science of medicine, and yet greater developments and improvements in the treatment of disease will yet be made. In all professions there is room for improvement. To him who takes the lead will be granted the honor of a successful career.

Not every one can succeed in a profession. Many a good farmer is spoiled to make a poor preacher. There is no honor in being a second-class anything. If you have not the requirements to succeed in a profession, engage in some vocation. Do your work well; fill your place in the world full. Honest effort on your part will make any work ennobling. In whatever work you engage do your best.

In many vocations there is a demand for leaders. This is especially true in mechanical occupations. The young man who is familiar with electrical science is sure of a position at good wages. There is an opportunity, also, for the young man who desires to enter upon a business career. A vocation is no more exacting than a profession, while in many cases the pay is much greater. Work well done will always bring its reward.

While I would advise you to select early your work in life, don't be in a hurry to engage in a profession. It pays to prepare well for any work. If you are ready to begin well between twenty-five and thirty years of age, the time devoted to preparation has been well spent. The competition is great, and you will have need of all your energy. Many persons fail because they lack preparation. In their haste they lose all. They are weak when they might be strong. Choose your profession wisely, secure thorough preparation, strive earnestly to lead and you need give yourself no concern as to the result.

IV.

SELF-CONFIDENCE.

Confidence in one's ability to do is half the battle. The world usually takes a man at the value he sets upon himself. A faint-hearted person seldom wins the prize. Confidence gives

strength. He who believes he will succeed will strive with energy, while he who has no hope of winning will not put forth his best efforts.

Knowledge gives confidence, and confidence gives power. In school work we have endeavored to impress upon your minds the importance of not only knowing a lesson, but knowing that you know. Nothing will give you more confidence in yourself than to master a subject thoroughly. Egoism is not confidence. A boastful spirit does not impart courage nor strength. Some persons undertake great things, but they fail. Their knowledge is imperfect, and what confidence they have is a source of weakness, because it leads them to undertake the impossible. In these years of preparation build sure and strong. Let your confidence be founded upon knowledge. Knowledge leads to truth, and truth is light and power. Not to be certain that you know a thing will destroy your confidence and weaken your ability. You can have confidence only in what you know to be true.

It is well for a young person to have a good opinion of himself, and great confidence in his ability to do. The only time that some of us have no rivals is when we fall in love with ourselves. If your confidence is well founded it can do you no harm. It is not hard to distinguish it from egoism. Egoism is noisy, confidence is quiet. Egoism is boastful, confidence is modest. A young person starting out in life

ought to have a fair knowledge of what he can do. The object of an education is to give a man control of the powers and abilities which he possesses. Consider well, then, your own knowledge and strength—determine in what you are weak and in what strong. Then look carefully at the work before you. Consider the difficulties in the way, and if you feel that you can master the situation, take hold of it with unbounded confidence in your ability, and in the assurance of final triumph. When you take hold of work in that manner you cannot fail. See what is before you and do not waste your time and energy in striving to accomplish the impossible.

If you have done faithful work in school you can teach some subjects that you have not studied. Have confidence in your ability, and back up your confidence by earnest work. Confidence without work is only bombast and will cause trouble. Many persons fail because they do not consider the difficulties in the way. No one can do all things. Men of great ability fail at some things. He who has no ear for music should not attempt to become a leader of an orchestra. Failure is more often an indication of a mistake than of weakness. There can be no real confidence unless you know something of the work to be done. When you know this, then go forward, and think only of success. Failure is impossible to heroic souls. Poverty has no

chains to bind to earth, and fate no power to daunt the courageous spirit of him who has confidence in himself, and is willing to work. He holds the key that unlocks the gateway of knowledge, and opens up avenues to success. Many persons place much virtue in trying. They put forth a faint-hearted effort, fail and sit down with a satisfied air, saying, "I tried, angels can do no more." That is a mistake. Only those who do their very best can claim the reward of the angels. There is no virtue in simply trying.

A man might devote all his energies to an attempt to reach the moon, but what good would come of it? The destinies of nations is shaped, and the course of the world's progress marked out by men who succeed, not by those who simply try. You are expected to undertake what you can do, and then succeed. Trying will not satisfy the demands of the present. The record of the world's history is made up of the achievements of those who do. Engage in no work in which you do not believe you can succeed. When you once begin, falter not, fail not. Let your confidence be based upon knowledge, and it will give you courage and strength that will make failure impossible. Simply to try is to fail.

However fortunate you have been in the past, do not depend upon luck. No confidence, no ability, no knowledge, can take the place of genuine, earnest work. What you would do you can do. "Our lives are in our hands to shape

them as we will." By our own exertions we carve out our destinies, and by untiring energy pluck bright success from the hands of fate.

V.

LACK OF AMBITION.

Many persons object to popular education because an education makes a person dissatisfied with his condition in life. It was never intended that man should be satisfied with present attainments. It is this striving after greater things that distinguishes man from the lower animals. Too many young persons are satisfied with their present condition in life. They do not realize the possibilities that lie before them, how much brighter the sun shines just across the mountain. They lack ambition and inspiration, and as a result they accomplish but little in the world.

Not all can be great, and I would not have any one strive after the impossible, but all can improve, and every one should have at least a spark of that celestial fire—ambition—in his breast. No man dare place a limit to human attainments. No one dare say that the most exalted ambition of a young man is an illusion. Let the young man who feels within himself the possibility of accomplishing greater things go forward with his eyes fixed on the stars. He may fail, but his life will be better because he dreamed

dreams, and his youth saw visions of brighter things.

All persons are not ambitious. Some are of the earth earthy. They are content to live and die where they are without any concern of what they might be. You have doubtless heard the story of the cat that, having lost one of her kittens, went to the woods and brought back a young hare and adopted it as a member of her own family. It grew and was contented, but the cat could not teach it to catch mice. In spite of being boxed on the ears many times, the young hare was no mouser, and regardless of the disgust and punishment of the foster-mother, it would eat grass. So it is with people. There is no power to create talent or ability, and some persons will eat grass. They will never become mousers under any system of training. Do not try to change your nature nor try to excel in a work for which you have no talent.

Ambition is an evil only when the accomplishment of some special purpose becomes a controlling influence of life, and no regard is paid to the means used. It is the inordinate ambition that pays no attention to right or wrong that has filled the world with suffering and the pages of the world's history with the record of rapine and war, with all their attendant evils. No ambition, however worthy, can justify crime. When a man gives himself up to the accomplishment of a single purpose and makes that the one end of

his life, he fails to live as he should live, and nothing can atone for the mistake he makes. Forget not that your first duty is to be a man in the truest sense of the word. Do nothing not in accordance with the principles of right; and then no worthy ambition can injure you. Care not if others laugh at your ambition. Strive to accomplish something worthy of your ability, and your life will be made the fuller, grander and nobler thereby; however far you may fall short of the dreams of your youth. Make not the fatal mistake that worthy ambition will bring you success. However exalted may be your aim, nothing can do away with daily drudgery and constant work. To-day and every day you must put forth your best efforts to realize what you desire to accomplish. The time for dreaming has past. Begin now and make every day count. Nothing worth having will come to you by chance.

“The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.”

Whatever, then, may be your lot in life, be ambitious. Live not for self alone, but for the good you may do. Strive not for that which is low, but for that which will exalt and ennoble humanity. Let the means used be honest, and you need not think of the end. Be not content

with any achievement until life and its cares are ended, and you hear the summons, "Come up higher."

VI.

THE USE OF LANGUAGE.

Correct speech is more a matter of habit than of knowledge. Many persons who are familiar with the principles of language violate the laws of established usage every day. The language a man uses tells how he thinks, and the manner in which he thinks determines what he is. Speech is a better indication of culture and refinement than dress. It is much easier to dress well than to talk well. Imperfection in speech will betray a person in unguarded moments. It is only by constant practice that correct speech can become a habit.

It is no easy matter to talk well and to correct imperfections in speech. Read only the best of books, and observe carefully the language. Compare your speech with that of educated persons whom you meet. Be on your guard not to use expressions which you know to be incorrect or inelegant. Many expressions that are grammatical should never be used in good society. Whatever is coarse or low should be avoided. Let your language be pure and clean. Forms of expression used in childhood will cling to you for years. If you have had low associates your language will betray you.

The use of slang has become quite common. Many of the expressions are of low and vulgar origin, while other words usually classed as slang are in good usage. Be careful of its use. It is unnecessary and indicates carelessness in thought and speech. Many of the words are used only by the low and vulgar. They originate in the slums of the city. There are enough words in the English language to express all ordinary thoughts without using expressions of doubtful propriety. As your character is determined by your speech, you should avoid all expressions that indicate low associates.

It ought not to be necessary to speak in regard to profane language, but its use is quite common among the young people in some sections of the country. Even students have been occasionally heard to swear. No one has ever yet been able to give a good excuse for swearing. It means nothing; it is unnecessary. If any of you are in the habit of using profane language, stop it. It is an evil, a sinful habit. Let every word you use mean something, and be an ornament to your speech.

He who offends not in speech is a perfect man. When young people get together there is great danger of their using objectionable language. The vulgar story is told and laughed over, and the obscene joke is unrebuked. Those who do not tell the jokes encourage their rehearsal by their presence. Have nothing to do with such

proceedings. As a rule what cannot be repeated in the parlor in the presence of ladies should not be told in the privacy of your own rooms. Evil thoughts lead to evil deeds. Let not your minds be contaminated with that which leads to vulgarity. Let no words fall from your lips that would bring a blush of shame to the cheeks of modesty and purity. Evil thoughts will drive out good thoughts, and if you will use good language always, you must think only the best of thoughts. "Out of the abundance of the heart the mouth speaketh."

Inspect every word that you use. See that it is pure, and use it correctly. Aim not to talk much, but to talk well. Let everything you say be worth hearing. Think much and talk little. Seek the society of the refined and cultivated. Let not your speech betray anything that is low and mean in your character. Strive each day to improve. When your language is pure and elegant you are prepared to enter any society. Read much, think much, so that your mind may be filled with worthy thoughts, that you may be able to talk intelligently upon many subjects, and your society will be sought by the refined and cultivated. "Finally, keep your heart with all diligence, for out of it are the issues of life." Keep your heart pure, and then your thought will be pure, your language will be pure, your deeds will be noble, and your life a blessing to yourself and others.

VII.

SOWING WILD OATS.

There is a widespread opinion among well-meaning people that a young person should spend several years of his life in having a good time, in seeing the world—or in other words, “sowing wild oats.” And strange as it may seem, it is believed that after these years of dissipation the young person will settle down and be the better man or woman for the evil in which he has indulged. It is a universal law of nature that as a man sows so shall he reap. No man can sow vice and expect to reap the fruits of virtue. He who sows wild oats will find nowhere but only tares. No one can indulge in evil without paying both the physical and moral penalty, while a life of virtue always brings its own reward.

I would not deprive you of a single legitimate pleasure. Take the world as you will, and you will find enough of care and pain and suffering and heart-ache. Look on the bright side and make the most of all the enjoyments and pleasures of life, “but know this, that for all these things God will bring thee into judgment.” I can find nowhere a moral code for young men and another for elder persons. All must shape their characters by the same principles of right and wrong. Youth can never be an excuse for

vice. Right is eternal, and he who sins must suffer.

If there was no time for reaping there might be some pleasure in sowing wild oats. What we do to-day has some influence upon our conduct to-morrow. No man can escape from himself. He reaps the rewards of either virtue or vice. It is said that one of the greatest pleasures of old age is reviewing the memory of a well-spent youth. How important, then, that each day should carry with it the memory of some work well done. An evil deed may be pardoned, but it cannot be forgotten. It still leaves its impression upon the memory, and often upon the character. Sin is weakness. Do not for a moment think that you can, even for a day, indulge in vice without paying the penalty. No one has ever found it easier to do right because he has done wrong. To know of the allurements and illusive pleasures of sin never leads to a life of virtue.

It is sometimes argued by young men, that as sin is in the world they ought to know something about it. They regard it as a part of their education to know the world. There are many things that we can learn only by experience. No one can know of the alluring pleasures of sin without indulgence, nor can they know of the pain and remorse and misery that follow. But some experience costs more than it is worth. By walking over molten metal a man can learn something,

but no one would advise him to do so. There are a great many things in the world we do not need to know. The world winks at many social evils. It is even argued that the public should have no concern in regard to the private life of any one. Be not deceived by such arguments. Even if it were possible to deceive the people, no man can deceive himself. Some time ago a man in public life in one of the Eastern States was approached by one who attempted to influence his conduct with a bribe. It was argued that the matter would be kept secret, and no one would ever be the wiser. The reply was, "I would know it, and, unfortunately, I shave myself, and I could not endure to look a rogue in the face every day of my life." Should the world be willing to condone a few years of dissipation, you cannot forget it, nor can you forgive it, nor can you undo it. A wound may heal, but it leaves a scar. You who are familiar with the private life of the men who have made the history of America illustrious, know how some have died in the very vigor of manhood as a result of sowing wild oats. Evil habits formed in youth have grown stronger with age, until they cannot be broken; and suffering untold agonies, these men reap as they have sown. No position in life is an excuse for sin, nor can honor save a man from paying the penalty of his own conduct.

A man cannot be too careful how he sows. I have been much impressed by a story. A man

in Germany had a valuable piece of land that a neighbor wished to buy; but he refused to sell. As he would not sell, the neighbor finally induced him to rent him a field for one crop. The contract was duly drawn up and signed. The sowing took place, and the man watched with anxiety the young crop. But it seemed that his neighbor had sown poor seed, and would have no harvest. At the end of the year he demanded the return of his field. But the neighbor replied, "Not so, I have not yet reaped my crop. I have planted acorns, and they will not be ready for harvest for three hundred years." So it is with a young man when he starts out to sow his wild oats, only for a few years, and then reform. While he is indulging in the pleasures of sin the evil one is binding him hand and foot by the chains of evil habit. And when he realizes his danger and would reform, finds himself powerless. Take the devil at his own game and he will beat you every time. There is no safety only in virtue. Not to know sin is wisdom. To be ignorant of vice is knowledge. To be pure is strength.

Evil thoughts always precede evil deeds. The mind is corrupted before the body yields. Be careful of your thoughts and of your words, and your conduct will not be evil. In the words of the wise man, "Keep thy heart with all diligence, for out of it are the issues of life." Let your conduct be always open and manly. Never do in

secret whā̃t you would bē ashamed to have known in public. When a young man is seen secretly entering a questionable place of amusement, he is not far from ruin. Let me urge you to keep your record clean. Stain not a single leaf in the record of your life by the story of evil indulgence.

Every day is a fatal day. No hour is unimportant. Every moment carries with it the seeds of destiny. Your life here as a student will determine to a great extent, both your character and your destiny. I would impress upon you the importance of sowing only truth and virtue. How you study, how you deal with your fellow-students, determines how you will act in after life. Do not worry about the reaping. Fill each day full of good deeds, keep your heart pure and your hands clean, and when the harvest time comes you will find no tares, but only sheaves of golden grain.

VIII.

JUST FOR FUN.

Man was made to laugh. He is the only animal capable of enjoying wit and humor. He is so constituted that he may enjoy to the fullest extent all the pleasures of his three-fold nature. "It is a beauty to look on the bright side of life, and to laugh rather than to cry. He who is first to

laugh at the follies of humanity will always be first to come in time of sorrow.

It is not wrong to have a good time if we violate no natural law, nor interfere with the rights of others. And yet one of the greatest dangers of a student's life comes from what is said and done "just for fun." It is true that when alone we are subject to temptations that a friend would enable us to resist. But it is also true that several young persons, when together, will say and do things that none of them would be guilty of when alone. Every young person has realized this, and has time and again been surprised at his own conduct. Evil is contagious. One wrong thought, one unkind word, one thoughtless deed leads to another until the end may be the loss of all that life holds dear. It is against this danger that I wish to warn you. When at your studies you are safe. It is only when seeking pleasure and recreation that temptations appear in so many attractive forms. It is then that you should be guided by reason, and not by impulse. "Just for fun" is never an excuse for any conduct. Young people are expected to have a good time. No one cares to see an old head on young shoulders. But the old saying that "boys will be boys" is no more an excuse for evil conduct than it is a reason for virtuous action. It is just as natural for boys to take pity on a wounded bird as it is for them to tie a tin can to the tail of some harmless dog.

"Boys will be boys" does not account for either act, nor is there more fun in the one than in the other, only as the actors delight in virtue or vice.

Why should students find more fun in annoying a new student than in treating him kindly? "Just for fun" is no excuse for the many cases of cruelty occurring in our colleges every year. Legitimate fun does not unjustly offend, or unduly humiliate anyone. Fun based upon cruelty is not fun, but vice. There is something wrong with the moral nature of young men who find pleasure in playing tricks upon those whom they regard either intellectually or physically inferior to themselves. It is the duty of the strong to protect the weak, not to offend them. I would have you, while here in school, don the armor of the true knight and make it a part of your life's work to care for the oppressed, and right wrong wherever found.

Think twice before doing anything "just for fun." What is meant only for a moment's pastime may leave a lasting influence upon your character and your destiny. Let kindness rule your conduct, and you will not likely be led astray in the hours of recreation. "He who offends not in word is a perfect man." Be careful therefore of what you say. It is well when together to always imagine your mother or sister as present to hear all that is said. That will keep you out of undesirable society. Evil communications not only corrupt good manners, but they

destroy character as well. Put a key upon your lips and guard well what you say. Let every word you say be as a perfect coin from the mint.

No one should ever become too old to enjoy fun. The body may become old, but the heart should ever remain young. Laugh when you can, cry when you must. Work earnestly when you work, and in the hours of recreation give yourself fully to the pleasures of the moment; being guided by reason and not by impulse. A good hearty laugh is better for a man than medicine. I almost envy the man who can laugh heartily. Shakespeare warns us against the man who never laughs, and not without reason.

How a man seeks pleasure determines his character more than the manner in which he works. Let me know how you enjoy yourself and I can tell what you are. Water and young people seek their level. By the company you keep you are judged. Those who associate together may be engaged in different vocations, but they enjoy the same sports and do the same things "just for fun." The little things make up life. When you go into a strange community you are judged not so much by your work as by the manner in which you spend your leisure moments. When a business man makes inquiries in regard to a young man whom he wishes to employ, the leading questions are, "Does he have expensive habits? What is the character of his

associates?" From the answer to these questions the situation is secured or lost.

It does not pay to live "just for fun." Be on your guard. Find enjoyment in all things, but the sweetest pleasures of life come from duties well done. True enjoyment needs no concealment. When you make a mistake do not plead the excuse, "I was just in fun," but bravely take the responsibility and right the wrong so far as you may be able. Be brave, be honest, be just, and then you will always have a good time.

IX.

IMPORTANCE OF CHARACTER.

A man's worth in the world does not depend so much upon his ability as upon his character. The great demand to-day is not for men who can do, but for men who can be trusted; men who will do an honest day's work without being watched. The young person who always considers the interest of his employer as sacred as his own will seldom have any difficulty in securing a position. Those who never do more than they are compelled to do, and shirk the unpleasant work, are the ones who are always complaining of not being able to find anything to do.

A young man should regard his character as one of his most valuable and sacred possessions. He cannot be too careful of what he says and does. The least violation of the strict principles

of rectitude is dangerous. He must be known among his associates as a man who can be trusted. His word must be as good as his bond. Every promise made must be sacredly kept, even to his own hurt. In business, in society, he must be a man that can be relied upon. Such a character is worth more than money to a young man. It gives him a commanding influence, and opens up to him many opportunities of securing employment. It is often regarded as smart to take the advantage of another in a business transaction. It is called shrewdness, and not dishonesty. Some persons regard everything as fair in business, and they expect every man to look out for himself. Their theory is that the defect in an article must be detected by the man who buys, even if he who sells does guarantee that it is perfect. Business conducted upon such principles must in the end fail. The great commercial houses in our country were founded upon honesty. What they said could be relied upon, and people were not afraid to trust them. Even in business, honesty pays. He who is honest simply from policy is dishonest from principle. Honesty must permeate a man's character and be a part of his business code.

I am aware that with many persons the old fashioned honesty that is all wool and a yard wide is not popular. They do not regard the interests of another as sacred as their own. They do not in business transactions regard every man as a

brother. So they take advantage of the innocent and oppress the weak and call it business. Young men cannot be too careful of this delusive reasoning. There is but one moral code for business and society. Nothing can make wrong right. Your character must be sacred, and you can have nothing to do with those who would prosper by dishonest means. Character is what you are; reputation is what people think of you. They may not always be the same. Character is always real, reputation may be misleading. A person of bad character may for a time have an excellent reputation. A man's reputation may change often, but character seldom changes. A good reputation may be lost and won, but when character is lost it is gone forever. Be careful with your character, and your reputation will take care of itself. But, however good your character, you may have a very bad reputation. You cannot always determine what your reputation will be. Your motives may be misunderstood, and evil disposed persons may for a time cause you trouble. If this should occur, be not dismayed. Stand firm by the principles of right. God and truth will always vindicate the man who does his duty.

Character is the one thing important. It alone will survive amid the wreck of empires and the clash of worlds. Whatever misfortune may overtake you, let there be no stain upon your character. Like gold tried in the fire it will

shine resplendent amid every disaster and calamity of life. Whatever is not honest is dangerous, however expedient it may seem. It matters not how successful you may be in life, the best legacy you can leave your children is the record of a noble character. It will be to them an inspiration and a guide.

Now is the time you are forming your characters. What you are in school is what you will be in life. You need good counsel. Laugh not at things sacred. Take the Bible as your guide. Let the great aim of your life be to shape your character in accordance with the teachings of Christ. Whatever you may think of religion you will find the above a good moral code. It will give you a character above reproach. Great are the responsibilities of life, and many are the temptations you will encounter, but stand firm by the old Book. It will be a safe guide. Follow its teachings. And when life and its cares are over, friends and neighbors will rise up and call you blessed.

X.

SCHOOL FRIENDSHIPS.

Among the most sacred memories of school life are the friendships formed and the class associations. Friendship is a sacred tie that binds kindred souls together. It divides all the sorrows of life and more than doubles the pleasures. It makes the weak strong and the brave more

valiant. It adds to every virtue and makes vice repulsive. Many of the happiest hours of school life are spent in communing with friends. They help each other over the difficult places in life. They counsel each other when in doubt, and cheer and strengthen each other when in trouble.

It is well for every student to have one confidential friend—one whom he can trust, and in whose judgment he has confidence. There are times when, away from home, every young person needs the counsel and advice of a friend. Friends can save each other from many mistakes, even in school. If you are hasty and impulsive you need the counsel of one who is slow and conservative. In your societies you do not always act wisely. A friend can point out your blunders, and help you to avoid them in the future. You may be hasty in speech. Your associates may not understand you. How important to have a friend to tell you of these things. You can give each other suggestions in regard to dress, to conversation, and a hundred other things that other persons would not care to speak to you about. We are often rude when we do not realize it, and unjust when we mean to be kind. A friend can help us to remove the rough places from our manners and make us more agreeable to all. A friend, however, is not necessary to help you with your studies, for you do the best work when you study alone. If a friend is to remove the difficulties from your way,

he will weaken you rather than strengthen you.

How pleasant in the hours of recreation to talk of the future with a friend, to develop plans for the grander achievements that await us. How we strengthen each other, and though our hopes may not be fully realized, life is made more real by these school day plans of victories to be won in the noble future. In these quiet hours you will enjoy talking of life, its duties and its responsibilities. There are so many things you do not care to talk about only to your friends. No one cares to reveal his hopes and fears to the public. Friendship is a source of strength in time of duty, and one of the greatest pleasures in the hours of recreation.

There is no pledge more sacred than that of friendship. Friends may become estranged, but the seal of what has been told in the bond of friendship will never be broken. Of course there are false friends, those who would betray any trust. Beware of these. True friendship is never formed from selfish motives. It seeks to help rather than to be helped. It appeals to all the noblest emotions of the human soul. The man who has no regard for the obligations of friendship is fit for any crime. Cherish the friendship now formed. Keep up the correspondence after you leave school. A letter from a friend is always a source of pleasure. Misunderstandings may arise, and then be careful what you do. Never write any unkind words in a letter. If

you must, speak the bitter word, but do not write it. Long after the offense has been forgotten, trembling hands may unfold that letter, grown yellow with age, and read again those bitter words. It is a good rule to be always careful of what you write. Never write anything you may wish to recall.

Have but few confidential friends, but aim to have many social friends. Make friends of all your associates. Beware of the hasty remark and the unkind word. Deal justly with men, so that all whom you meet may become your friends. The secret of being popular in school is simply being just and considerate of the feelings of others. Never make an enemy if you can help it. Get out of your way, if necessary, to keep from wounding a friend. In unexpected moments friends will help you. Little acts of kindness are often forgotten, but they bear fruit in due time. It does not pay to say sharp things. Reprove kindly if you must, but never wound the feelings of another without cause. You will never have too many friends.

Study to be a true friend, violate no pledge, aim to be a wise counselor and safe guide. So live that your life may be an inspiration and a help to others. Be true to the principles of right, and in the language of Shakespeare, "To thine own self be true, and it must follow as the night the day, that thou canst not then be false to any man."

XI.

THE USE OF BOOKS.

Milton says that a good book is the life blood of a master spirit. A book lives because it obtains life from the author. He is wise, therefore, who makes friends of his books. They can counsel him in times of trouble, cheer him in seasons of despondency, and lead him in hours of doubt. They are always ready to lead and instruct, but they never intrude their advice, nor oppress us by their presence. In that are they model friends.

A taste for good reading, and to know how to use good books, is the greater part of an education. Reading is the queen of all studies. It is the key that unlocks the gates of knowledge. It not only commands the present, but opens up all the treasures of the past. He who knows how to read wisely has all things at his command. He calls, and the ancient philosophers come and talk with him; he asks wisdom and the wise men of earth counsel him; he seeks knowledge and the acquirements of a thousand years lie open before him.

When going into a strange community I can give you no better counsel than to take with you a few good books. Make them your companions until you have an opportunity to select desirable associates. It will shield you from temptation,

and comfort you in hours of loneliness. Cultivate, then, the reading habit. Improve the idle hours. It is easy to waste enough of time in a few years to master a language, or become familiar with some of the sciences. One hour each day devoted to reading, will enable you to become conversant with the masterpieces of English literature.

Read only the best of books. The reading of impure books and trashy literature ruins the minds and morals of thousands of young persons every year. You are influenced by what you read, and you should be as careful in selecting the books you read as in selecting your associates. As a rule a book that is worth reading at all is worth reading twice. Master what you read. One book well read and made your own by careful thought will add more to your strength of mind and character than a dozen books carelessly read. Do not take for granted everything you read. Think over it. Challenge every doubtful statement, and determine how wide the application. Notice how well the author maintains his position. Read both sides of a subject. Read not to maintain your present position, but to ascertain the truth. Aim not to be consistent. If to-day you learn that you were wrong yesterday, get on the right side of the question at once. There is no consistency but truth. The well read man is liberal in his opinions. He realizes that he may not know all the truth, and that a

better knowledge of the subject may cause him to change his views. Let your reading be varied. Do not confine yourself to the same kind of books. Endeavor to be well informed on many subjects, though you may have time to master but few.

The field of literature is so wide, there is so much that might be read with profit, that it is difficult to tell just what we should read. We are more interested in the present than in the past. For that reason it is well to read a few newspapers and magazines, that we may know what is going on around us. Great events are transpiring to-day, and it is important that we know how men think and what they are doing. This we can learn from the daily papers, as they contain the material for future histories.

Among the great books Shakespeare stands first. There are some objectionable features in his writings, but his work contains so many things so well said that no well refined person can be ignorant of his writings. Literature is full of quotations from Shakespeare. Read him carefully, and separate the gold from the dross. Read some from Dickens, especially David Copperfield, the favored child of his genius. Read some of Thackeray's works, and the other English novelists. Do not aim to read all the works of any author. Just read the best. In poetry read Tennyson, Longfellow and Lowell. There are selections from the other poets that

you will read. *Snow Bound*, by Whittier, is well worth your attention. Read *Ben Hur*, by Lew Wallace. It is a book that was written for a purpose. *Todd's Students' Manual* will be worth many times the price to any of you. Read Irving's works. Read history, and the biographies of the men who make history. Cultivate the taste for reading, and you will have no trouble in selecting good books.

Above all, read the Bible. Make it your daily counselor and guide. Never be too busy to read a short selection every day. It is a book above all other books. Read it, study it, follow its teachings, and you will not only know how to live, but be fitted for the higher and better life that awaits you when this life is ended.

XII.

THE USE OF MONEY.

Carlyle says, Tell him a man's ideas of God and he will tell you what he is. So, what a man thinks of money, and the manner in which he uses it, is a good indication of his character. Money is a means of power. In fact it seems almost all powerful. It marshals armies, equips navies, tunnels mountains, and carries on the commerce of the world in a thousand various forms. In these days of shady transactions it secures honor, fame, social position; and it is reported that it can even secure a husband or

wife with a title. The price, however, is not quoted as the market fluctuates according to supply and demand.

In the hands of a just man money is the source of an untold blessing to humanity. Nearly every college, university and charitable institution in the country is the monument to the benevolence of some man of wealth. Money is power. It increases itself, and in the hands of an unjust man it becomes the means of coining the very life blood of even widows and orphans into money. It may even thwart justice, and often makes vice seem more attractive than virtue. The manner in which it is used determines whether it shall be a blessing or a curse to humanity.

As money is the standard of value in commercial transactions, it becomes an easy method of determining how lightly a man prizes his various surroundings and possessions. For that reason it is an index of character. How a man uses money determines what he thinks of the things that command money.

The idea of the importance of money, formed in youth, seldom changes. Were some person to give each of you a sum of money to be used as you thought best, the manner in which you disposed of it would enable him to tell much of your future life. How important, then, that you early place a correct estimate upon the value of money. Young people are sometimes careless.

They do not place a just estimate upon the relative value of things. Money, in itself, is of no use. Each one is supposed to spend his money so as to secure the greatest benefit or the most pleasure. Because we look at the world differently we do not spend our money in the same way. In this one thing, however, we agree, that he who spends his money to-day cannot expect to enjoy its possession to-morrow.

It is a good plan for you to keep a record of all the money you spend. At the end of each month or two you can review your accounts, and see in what you might have spent your money more wisely. This will be found a good means to overcome carelessness in the use of money. A few nickles or dimes spent each day for what is not really necessary amounts to quite a little sum in a short time. It is not only the money that might be saved, but an evil habit could be overcome. It is a good rule to think before spending even a small sum of money. I believe it is a duty to make the best use of your money, not to hoard it, but to spend it at the proper time and in the proper manner.

It is not always economical to save money. When you need a thing and have the money to pay for it, as a rule, it is wise to buy it. "There is a withholding that maketh not rich." Too many persons and bodies deprive themselves of many of the pleasures of life that they might enjoy. If, in order to do good work in your

studies, you need a book, buy it and save in something else. But few persons can buy everything they would like to have. In making a wise selection depends much of the success and enjoyment of life. Be saving, but not penurious. Place a high estimate upon money, but value it only as a means of doing good, and do not fall down and worship it. Men suffering the need of fuel, clothing and food have died clutching gold in their fleshless hands. How the love of it grows until it destroys every noble sentiment and impulse of the human soul. Earn it, use it, enjoy it, and make the world better for having it.

Of recent years it has become common for certain classes of persons to condemn all men of wealth, simply because they have been successful in acquiring money. Wealth is no indication of vice, as poverty is no test of virtue. The conditions of society are such that rich men are more common to-day than in the earlier history of our country. The people are no more wicked, however. Our men of wealth have been a great blessing to our country in many ways. It requires vast sums of money to carry on the industrial enterprises of to-day. Of recent years the resources of the country have been developed and wealth has increased rapidly. It would do me no wrong were some man with capital to come here and develop the resources of this section, however great a fortune he may acquire. It is generally supposed that a few wealthy men

are desirable residents of any State. Do not think that I for a moment approve of any of the questionable ways of acquiring a fortune. Simply do not condemn a man because he has money. Judge him by the same law that you do your neighbor, and determine the virtue of his fortune by the manner in which it has been acquired. •

One of the greatest dangers that a young man encounters in starting out in life is the need of money. Thousands of bright hopes and cherished ambitions are blighted and blasted every year by the inordinate love of money. Everything seems to call for money, and he is strong who falls not. Let me urge you, my young friends, to form a resolution and stand firm upon the principles of rectitude in all matters pertaining to the use of money. However great and pressing may seem the present need of money, depart not one iota from the path of virtue. You will find this as a shield and a protection to you in many an hour of severe temptation. There is no safety on the other side of the line. The many persons who defraud friends and misuse money never intended to make such shipwreck of life when the first evil step was taken. How often it is stated that the dishonesty existed for years before it was discovered. It is not wise to walk where there is no safety and where thousands fall.

If you would avoid temptation form the habit

of living within your means. Do not dress more expensively than you can afford, nor engage in amusements for which you cannot pay. Do not make fast associates of those who live beyond your means. Do not pretend what you are not in society or elsewhere, for sooner or later you will come on a solid footing and the change will be unpleasant. A debt acquired for a wise purpose is not a bad thing for a young man. It gives him steadfastness and a purpose in life. But money borrowed for what is useless or for pleasure is ruinous to character. The pleasures you cannot pay for to-day it is not wise to enjoy till to-morrow. If a young man is willing to pay the price and start out in the world with the determination of amassing a fortune he will probably succeed, but there is also a probability of his spending his later years in the penitentiary. Beware of the dishonest dollar. It carries with it a curse and will burn a hole in any man's pocket, through which the honest ones will escape. There are in various sections of our country stately mansions, fallen in ruins. From one of the results you learn the story of money acquired by dishonest means; the house being erected, the wealth of its builder, by the dissipation of his sons, has been squandered and the family ruined in fortune and character, and its very name has become a by-word and a reproach. It seems to be an inexorable law of nature that dishonest money cannot carry with it the blessing of its pos-

essor. He who would enjoy money must acquire it honestly, keep it wisely and use it judiciously. Study to know how to acquire, to save, and to spend; and the money that comes to you will bring manifold pleasures and go forth again bearing blessings to humanity.

XIII.

SCHOOL RIVALRY.

He who has no desire to excel seldom does any work well. He who has no longing for something better than he has ever known is but little better than the beasts of the field that perish. To receive the praise of the master workman is a worthy incentive to labor. To endeavor to stand among the first of his profession should be the ambition of every young person. Whatever is worth doing at all should be well done. Nothing that ought to be done is unimportant.

“In the ancient days of art,
Builders wrought with greatest care;
Both the seen and unseen part,
For the Gods see everywhere.”

Every student should strive to excel. There is no one who does not have a feeling of satisfaction when he solves a problem upon which the other members of the class have failed. There is nothing wrong in such a feeling. The boy who would just as soon be at the foot as at the

head of the class usually holds his position at the foot. Every one likes to see the result of his labor, and the student determines his advancement by those in the same class. If he excels them he is satisfied.

But some of you ask in a class of twenty: "How can you expect each to excel? There can be only one best." It does not matter so much whether you stand first in your class or not, but it is important that you always do your best. Unless you have some desire to excel, you will not put forth your best efforts. When you have done your very best it makes but little difference what your standing may be in the class. You have surpassed all former efforts, and you have gained strength. You deserve but little credit for standing first in the class unless you obtain the position by doing your level best. It is the effort you put forth, and not the position you hold that determines what praise you deserve.

Rivalry in school work makes no enemies. The warmest friends may be the closest rivals. He who strives to excel does his friend no wrong. He who succeeds finds pleasure in his success, but no joy in the failure of others. To endeavor to win credit in school work by dishonest means, or to cause the failure of others by trickery is unworthy of notice. Better to fail always than not to win by fair means. None of you, I trust, have any feeling of envy when you see the success of others. It is an evil spirit. Do your best and

rejoice at what others accomplish. Faithful work brings its own reward, and he who honestly strives to excel will never lose his reward.

We offer you no incentive to study, save the reward that comes from duty well done, no honor save that which comes from having done your best, no boon save the strength and knowledge acquired. The desire to excel is simply an incentive to study and a test of strength. Young people, as a rule, lack ambition. They do **not** accomplish what they might because they do **not** put forth the proper effort. Aim high. Whether in school or in the conflict of life, endeavor to excel.

Rivalry in school work becomes an evil only when it is coupled with envy and finds pleasure in the failure of others. But no one should be guilty of such feelings. The sooner the young person realizes that he cannot always have his own way the better. Even when you do your best you will be excelled by others of superior merit. All you should ask is a fair opportunity to show what you can do. Then if you win all well; if not take nothing from the honors of those who have surpassed you. If anyone has done better than you have done he surely deserves credit.

Carry with you, then, in whatever work you may engage, a desire to excel. Treat your rivals fairly. Be ambitious. Never rest satisfied with present attainments. Even though you may have

surpassed others, go forward till you have put forth your best efforts. Nothing but your best should ever satisfy you in your work. Your noblest achievements will always come from an honest effort to do well the work before you. There are no honors to be acquired that can be compared with the satisfaction of knowing that in all the conflicts of life, you have done your duty and have done it well.

XIV.

RESPECT FOR AUTHORITY.

The lessons of obedience should be early learned and never forgotten. No one is too young to obey, nor are any too old to respect authority. In the home, in the school, and in the social circle law reigns supreme. In all government and in all civilized countries there are those placed in authority over us. Even among savage tribes the authority of the ruler is often absolute. Obedience should be among the first lessons taught at the mother's knee. For he who has not learned to obey finds no congenial home anywhere.

Many young persons have no respect for parental authority. Boys and girls, barely in their teens, make all arrangements to do a thing and ask permission afterwards, if at all. They do as they please because they think it would be

an indication of weakness for them to obey. Young America is too independent. He has but little respect for authority of any kind. The best thing that can happen to the average boy is to be placed under the control of someone who will teach him to obey and to respect the powers that be.

Every person likes to have his own way. When a number of persons live together it is necessary some should yield to others. Even in your societies here you cannot all have your choice of officers. The few must submit to the will of the majority. Contend earnestly to carry your point in all questions at issue, but if defeated yield gracefully to the majority, and be ready to try the issue again. Occasionally we find students in school who become sullen if they cannot have their own way. There are some who will have nothing to do with the societies unless they can be run according to their ideas. We find such persons everywhere. They expect to run every organization they join, their own way, or ruin it. Such persons make themselves miserable. He who would lead must first learn to obey. The popular person is the one who can command so as to please others. Ability is always recognized and appreciated, but selfishness is condemned by all. He who will be great must be willing to be the servant of all. It is by serving, and not by commanding that we obtain authority. Even in your societies he who seeks honors is seldom re-

warded. Merit is ever modest and willing to serve, but ready also, if necessary, to lead.

In every school certain rules and regulations are necessary. There must be some authority, some power to decide all questions of policy and government. In our school we endeavor to respect your wishes in all things. We have but few requirements, and these we believe you recognize to be for your own good. We enter into no contest with you. You are expected to do your duty. We use no coercive force. It is yours to obey or not, as you think best. It is as important to learn the lessons of obedience and respect for authority while in school as any other lessons. All things cannot be done according to your wishes. The good of the school may require you to submit in many things. The strong must help to bear the burdens of the weak. The question is not always, "Is it right; but is it expedient?" Of this one thing, however, you may rest assured, that in school, in the home, or in society, it is always honorable to obey the authority placed over you. When necessary cheerfully submit to the will of others. Disregard of rightful authority is revolution. No one ever shows his independence by refusing to obey, but his willfulness. Whether in school or in life train yourself to obey in order that you may be able to command.

The most disagreeable man in the community is the one who has never learned to obey; who is determined either to rule or to ruin. He is found

in school affairs, in the church and in nearly every social organization. Take a lesson from him, and avoid the great mistake of his life. He makes others miserable, and does not secure his own happiness. The respect you have for authority while in school you will carry with you in the busy affairs of life. By obeying you gain strength. Obedience is the cornerstone of every noble character. It is a source of strength, of power, and of wisdom. He who obeys is not only manly, but he is also wise.

The great contest of your life will not be for supremacy over others, but for the mastery of yourself. You have already found that when you would do good, evil is ever present with you. Your passions and desires must be brought into subjection to your spiritual nature—the law of Christ. This will be a daily conflict; fierce indeed will be the battle, but great is also the glory and the reward of those who come out victorious.

XV.

IMPORTANCE OF HEALTH.

Hundreds of young persons leave school every year ruined in health. The student should have good health, but the violation of natural laws brings sad punishment. The first duty of every person is to take care of his health. Knowledge acquired at the sacrifice of health costs too much. It not only renders success impossible, but makes

failure doubly bitter. The life of the student is not necessarily ruinous to health. The young person ought to leave school stronger in mind, body and morals than when he entered.

Many students pay but little regard to their health. When we consider how they live, the wonder is that more of them are not afflicted. Plenty of pure air is essential to the well being of all persons, and yet many students pay but little attention to the ventilation of their rooms. It is especially important that the bed-room should have an abundance of fresh air; and often this is neglected when students study and sleep in the same room. It is no wonder, after breathing impure air all night, that they complain of that dull, lifeless feeling, loss of appetite, and lack of interest in school work. There is no medicine like plenty of pure air, to give life and vigor to the listless student. It is far better than any sarsaparilla. It is nature's elixir. The windows and transoms should be thrown open every day when you are not in the room. Keep the air in your room pure and fresh, if you would enjoy good health.

Daily exercise is essential to good health. This many students neglect. When they have a full program they think they do not have time for exercise. This is a fatal mistake. No student is ever too busy to spend two or three hours every day in judicious exercise. However full the program nothing is gained by using this time for

study. No young person should think it tiresome to walk two or three miles. A brisk walk in the open air will make almost anyone feel like work. There should be a regular time for exercise the same as for study. How much time should be devoted to exercise depends upon the student, but good health should be secured.

Many students secure insufficient sleep. They study late and have but little energy the next day. Nothing is gained by this. There is more poetry than wisdom in burning the midnight oil. It does not pay to burn a candle at both ends. Time spent in necessary sleep is never wasted. Each person must determine for himself how much sleep he needs, and endeavor to secure that amount every night. Most persons get along well on seven hours sleep. Some do not require so much, while others need more rest. To sleep well the mind must be free from care. Do not spend the night worrying over the troubles of the day. Forget your studies and school work and sleep soundly. It is sometimes advisable to spend a half hour in conversation, or in light reading before retiring for the night.

Irregular habits will finally ruin the health of any one, and yet, many students are careless in this matter. There should be a regular time for sleeping, eating, working, and resting. Frequently a student will study quite late at night and then not care to rise in time for breakfast. As a result he does not feel like work the entire

day. When a student does not feel like eating breakfast there is something wrong. A short walk in the early morning will frequently bring back an appetite.

Needless exposure is another fruitful source of sickness among students. Girls, especially, offend in this. In early spring and even in the winter, they will wear light dresses in damp weather and stand in the open air till they become chilled, and then go to their rooms with cold feet, and study for three or four hours. Is it any wonder that they become sick? The student cannot be too careful in regard to dress. The rule is to keep the feet warm and the head cool. Beware of damp feet. If you would avoid sickness avoid becoming chilled, and keep your feet warm.

Dissipation and nightly revels ruin the health of many a student. I have no reference to those students who indulge in the use of intoxicating drinks, and after a restless night go to their classes with bleared eyes and devoid of energy. There is another kind of dissipation, quite common among students, and also quite ruinous to the health. The eating of candies and sweet meats at all hours of the day is the beginning of many ills. First comes the loss of appetite and then dyspepsia with all its train of suffering. Eating of peanuts and sardines and kindred articles before retiring at night produces many evil effects, which are soon recognized by the student.

Should it be desirable to eat a lunch at night, crackers and milk would not be objectionable. For most persons it is unwise to eat at night. He who would have good health should avoid the habit of eating between meals. Many students eat too many peanuts and too much candy. It is only a habit and should never be formed. During the winter months an apple after each meal is both a food and a medicine. Fruit of all kinds in season is conducive to health. Use it judiciously. It is no luxury.

Study faithfully, earnestly; but look first to your health, so that you may have that strength of mind and body that will enable you to make the most of the knowledge acquired. Nothing can ever compensate you for the loss of your health. Study to be of a strong physique, and then cultivate your mind and morals. By doing this you will not only achieve success, but you will be able to enjoy the reward of your labor. Breathe fresh air, take plenty of exercise, keep a clear conscience, develop the talents God has given you, and you will enjoy all the blessings of a long and useful life.

XVI.

CHEERFULNESS.

If they serve who simply stand and wait, cheerful people surely have a mission in the world. Blessings rest upon him who makes us laugh. If

a sigh drives a nail in our coffin, a hearty laugh will surely pull one out. Cheerfulness is a sure cure for many of the ills of life. A hearty laugh is better than medicine. Cultivate, then, a cheerful disposition. Look on the bright side of life. Laugh when you can; cry only when you must. A smile, a cheerful word to the home-sick student, does much to make the world look brighter. To the discouraged a cheerful friend is always a welcome visitor. A cheerful person adds much to the comfort and happiness of his friends. When he enters the social circle every one feels the genial influence of his presence at once.

Some people complain because they are not well, and are not well because they are always complaining. Cheerfulness produces health, and good health makes people cheerful. When your system is out of order, don't whine, but try quinine. There is no use in the world for a whine. Those who find their greatest pleasure in complaining do no good. They are never happy unless they are miserable, and are always miserable because they are continually whining. Such persons make their friends feel uncomfortable. Their very presence is depressing. The world is made no better by whining. Take things as you find them and make the best of them.

Cheerfulness can be cultivated. When you can, say a bright word. It is not necessary to say cross things, and think over how badly you are treated by others. Cheerfulness is not care-

lessness. The cheerful person is always serious. He who is always ready to laugh with you will be the first to comfort you in your sorrows. It is seldom necessary to make a sharp reply. Even an impertinent question may be so answered as to give no offense. Endeavor to leave the genial influence of your presence upon the strangers you meet. A word of cheer may be cherished for years, although the person by whom spoken may be unknown.

The teacher especially should be of a cheerful disposition. We fear that many a good boy has been punished because his teacher was sullen and morose. A cheerful teacher will have cheerful pupils, and a smile will be found a more effective means of government than a frown. As the teacher is, so is the school; and he who would have cheerful pupils must study to be cheerful himself.

Carry with you a cheerful disposition. Let every one you meet feel the sunshine of your presence. Keep a clear conscience, and you will have but few occasions to wear a long face. Do your best under all circumstances, and then never worry over results. It is your mission to sow; others may do the reaping. When things don't go to suit you make the best of it, but don't worry. It is not work that wears out so many young lives, but constant worrying about what can't be helped. Work earnestly, sleep soundly, and live cheerfully.

Be true, be earnest, be cheerful. Carry with you the sunshine of a cheerful disposition, and you will always be a welcome visitor. It will add happiness to your own life, make you more useful in the world, and enable you to leave pleasant memories behind you when your work is ended.

XVII.

THE WAITING TIME.

Waiting is sometimes as important as working. The waiting time, however, always comes after the work is done. In the old song we sing the waiting time is the hardest time of all. Some persons succeed remarkably at waiting, but they make the mistake of waiting before working. They dream and wait for the reaping time and neglect the sowing. When the harvest time comes they have no sheaves, no golden grain.

It is well to know how, and then to wait. It is given to no man to see the full result of his labors. Much of our work is done in faith. It is not necessary to quit working in order to await results. Keep working, improve the opportunities as they pass, and in due season will come the reaping time. He who folds his hands and waits during the bright hours of the day may wait patiently but he will receive no reward. Rest follows labor. It is only when the work is fully done that we can await the results.

Disappointments come to everyone. Then it

is well to be able to work and to wait. If you expect a position and do not get it, do not sit down and wait for another opportunity for doing something. Go to work and find a position or make one. Work while you wait. Many a man makes a fortune while his neighbor sits and sighs and waits for something to turn up. When you cannot do what you would do, do what you can. Laugh at difficulties. When things don't turn up to suit you, turn them up. It is of such stuff heroes are made. Waste no time in waiting when you ought to be sowing. Misfortunes may overtake you; they cannot always be avoided. But if you fall be sure that you fall on your feet. If it is necessary to give up your chosen work, do something else. Fortune smiles upon the brave who yield not to discouragement. Every person should be able to do one thing well, and many things passably well. The object of an education is to give you command of your faculties, and to enable you to master the situation when the unexpected happens. Any one can steer to port when all winds are favorable, but when the tides and storms are adverse only the brave and daring anchor in the harbor. How foolish for the boy who has the twelve bladed knife to stand and cry when he breaks one blade. Let him open another blade and go to work. If you cannot do what you can do best, do not wait for brighter days, but do what you can do well.

But there comes a time when there is nothing

to be done but to wait. When the ballots have all been cast, and the polls closed there is nothing to be done but to await the result of the counting. That is the trying time. To wait patiently and not worry. Hard work kills but few persons. It is the worry when the work is done that causes so many persons to give up the work. Each day do your best, and then worry not. Await the results of your labors. If mistakes have been made, no tears can undo them. The past is gone, the record must stand. But worry not; all the bright golden years of the future are before you. With a brave heart and a courageous spirit take up your work and endeavor to avoid mistakes, and by the faithful performance of duty and by sincere repentance redeem the errors of the past. Faithfully perform your duty always, and then wait and worry not. Results will take care of themselves.

“The wonders of the life to be
We weave from colors all our own;
And in the fields of destiny
We reap as we have sown.”

Young people sometimes become impatient because they do not at once see the result of their labors. They engage in some work, and too soon expect results. It requires years of patient work to succeed in any profession. It is at such times that they should learn to work while they wait. It requires years to accomplish

any great work. No one should expect to reap at once. Strong character is the growth of years. A reputation based upon a noble character is not formed in a day. Many of the things we most highly prize are the work of a life time. The good things in this life come by chance to no one. The past we cannot change; the future we cannot hasten; the present is ours to be made glorious. Then worry not, wait not, but labor on. With every present duty well done we cannot fail; but some time and somehow, we shall come rejoicing, bearing the sheaves with us.

“Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.”

XVIII.

A TALK TO GIRLS.

Much that has been said in these morning talks applies more especially to the boys. This morning I wish to talk to the girls. I am aware that within recent years many new avenues have been opened to women. In fact she is free to undertake any vocation now entered by men. But for all that man is still a creature of ambition; and the girl we love is a creature of the home. Our girls will find their greatest glory, not in hunting for new worlds to conquer, but

in conquering those that lie at their feet; not in devoting their energies to prove that they can do what man can do, but in doing well what he cannot do.

I have never been much impressed by the recital of woman's wrong. The women whom I know seem about as free as I am, and to enjoy life about as well. I have never been stirred to buckle on my sword and like some knight of old go forth and devote my life to freeing women from their bondage. While there is sin in the world there will always be wrongs to be righted; but these are confined to no sex, for pain and suffering are common to all ages and conditions of humanity. No law can make it impossible for man to sin. The demand is not so much today for new opportunities as it is the ability to improve well those which now lie before us. I would not debar women from entering any vocation or occupation for which she is fitted. Let her do anything she can do well. I admit that some women can sing bass. While the work of woman may not be as ambitious as that of man it is no less important. It is because that in some respects it is more important, that I present to you this subject this morning. Talk of the bondage of women! No queen upon her throne exerts a more potential influence than it is possible for a woman to exert over her associates. Let fair women take a firm stand for purity and right, and the world bows at her feet. It is more nearly

true than it is at first supposed that women can control the destinies of men. How many girls disregard this divine gift, and like Esau sell their glorious birthright for a bitter mess of pottage. Girls, study to use well the power you hold in your hand. It will make you both useful and happy.

Because a woman's power is so great she should be the more careful of what she says and does. Let her once lose this power and there are none so weak. Many an unfortunate girl can trace her downfall to one year's thoughtless, aimless drifting. She who would be safe must be in earnest and live for some purpose. Girls cannot be too careful of their conduct, and their associates. Social laws do not apply alike to men and women, but there is no distinction in the moral code. A girl should not be even indecent. There are very many things not sinful that are imprudent. It is a good rule to avoid all things that look like sin, and always give yourself the benefit of the doubt. A wrong step is easily made and so hard for a girl to retrace. The torn hand, the bleeding heart, the bitter anguish, only the suffering know. When among strangers girls cannot be too careful of their associates, especially of the opposite sex. Associate with no young man of whom you know nothing. There may be contamination in his touch, and death in his influence. When it is your privilege to secure homage from the best, destroy not your in-

fluence by wandering after every ignis fatuus of a man that passes through the neighborhood.

Idleness is a great danger to girls. Each one of you should be prepared to do something useful in the world, and to be able to earn your own living. Idleness and laziness ruin more girls than work ever kills. If you have nothing else to do raise strawberries, chickens—or do something in which you have a special interest. Do not spend all your time in reading novels or thrumming an old piano as if trying to throw it into contortions. To be useful is to be noble, and to endeavor to do something to make the world better.

Be true to your sex. Have a kind word and a helping hand for the weak and fallen. Let your mission in the world be to do, to help. Spurn no task, however humble; refuse no duty, however exalted. When you cannot lead, follow; when you cannot march, cheer.

“Be good, sweet maid, and let who will be clever;
Do noble deeds—not dream them all day long,
And thus make life and death, and all the vast
forever.
One glad sweet song.”

XIX.

THE REWARDS OF THE STUDENT.

The question will naturally arise, of what worth is all the care and study of a student's life? What

reward is ours for all the days and months of sacrifice and mental effort? Knowledge, like virtue, brings its own reward. Truth is pleasing to the mind, and there is pleasure in the acquisition of knowledge. To know is to enjoy. To be ignorant is not to live, but simply to exist.

Someone has compared man to a many bladed knife. Education opens the blades. Some persons can use only one or two blades, while others have the use of all. What advantage is there in having a twelve bladed knife if only two blades can be opened? What matters it what intellectual ability a man may possess, if it is not cultivated? The development of the intellectual faculties is the duty of every one. The divine command comes to every one to improve his talents and to make the best of himself. There comes to every student the pleasure of a duty well done, the satisfaction of knowing, and the power that knowledge brings.

There is something noble—yes, divine—in living up to the best that is in one's self. Let a young man stand forth beneath the blue skies of heaven and recognize his kinship with angels, think God's thoughts, and live up to the full development of all his faculties. What can be more inspiring than this? What can appeal more strongly to all that is best and noblest in humanity? Truth leads, knowledge follows. Those who seek find.

The sacrifices made by the student bring forth

fruit in after years. We are now preparing for life. These are the years of sowing; soon will come the harvest time when we shall realize something of the benefit of these weary hours of study and labor. How much easier will be all the tasks of the future, for these days of preparation. The power acquired, and the mental culture will bring forth fruit an hundred fold. Now we look to the future, but there is no magic in the years to come. Nothing will bloom in these fields fairer than that which is sown to-day. Nothing well done can ever be lost. Every hour devoted to faithful study will bear fruit sometime. The student can lose nothing. The knowledge is his, the power is his, the pleasure is his, and the final reward shall be his.

No man lives for himself alone. He lives for the good he can do. These years of study and training will give a fullness and completeness to your life that you would acquire in no other way. Life will mean more to you. The sun will shine brighter, and you will see greater possibilities for improvement in those around you. You will be able to see things in their true relation, and to discern that which is of importance. It is indeed something to know that there is a place in the world for you, and that you have the ability to point out to some one the way to a nobler destiny. These years of preparation will help you to live, and oh, what a privilege to live up to the full enjoyment of all your faculties. Yes, it is your high

privilege to live here full of pleasure and somewhere, somehow, for millions of years, a higher and a better life.

Be a student always. Make truth your watchword and your guide. Every day will bring its reward. As the years come and go you will acquire knowledge and wisdom, while every day will bring to you some of the enjoyments of life. As your talents increase so will your ability to use them. There will be nothing useless or low in your life. Truth is elevating, and will lead you to a higher destiny. It is a ray of light from the divine mind. Follow it with your face to the light, and you will find the source of all truth, all knowledge, and all power.

In closing this series of talks let me urge you not to forget the final reward. As you live here so will you live in the brighter hereafter. Live up to the best that is within you always. Keep alive the little spark of celestial fire called conscience, by which you can claim kinship with the angels. Look up, not down. It is your high privilege to know something of the plans by which the world was made. Let the great aim of your life be to know the truth. Endeavor to shape and mould your life and character in accordance with the teachings of the Bible. Do this and you will be enabled to erect a structure that will stand forth in glory and brightness when all else has passed away. It is this alone that will abide, and when the cares and anxieties of a busy

life are over, you will occupy an eternal tenantry in God's boundless universe, and in the bright beyond sit at the Master's feet, and at last have all mysteries explained.

WHY WE SHOULD BE THANKFUL.

Thanksgiving address, read in U. B. church, Reliance, Va., November 26, 1896:

It has been said that man can be placed in no condition when he can truly say "This is the worst." Thankfulness is a duty. It is a duty we owe to ourselves, our neighbors and our God. Look for the silver lining. It is there. God's "pavilion round about him may be dark waters and the thick clouds of the skies."

It is impossible to name all the things for which we should be thankful. Our lives are filled so full of good things that we do not appreciate them or realize their value. Only what we lose we seem to fully prize.

As a nation we have many things for which to be thankful. During the past year, no war has wasted our resources, no famine has consumed our strength, no pestilence has devastated our cities. Peace has been within all our borders. This has also been a year of plenty. Never before has earth yielded her products so bountifully. The barns are filled and long trains pass from west to east bearing the abundant surplus to the

markets of the world. Want and suffering need not exist. There is food for all.

Personally we have many things for which to be thankful. Health, strength, home, friends, hope, ambition and a disposition to make the most of life. It is sweet to live. The sunshine and the storms, the summer's heat and the winter's cold all contribute to make the world a pleasant abode for man.

Man's mastery over nature each year adds to his strength and to his enjoyment. A desire to know the truth, a will to master difficulties is one of the great blessings of a student's life. To think God's thoughts and to read the Epic poem of creation that was written upon the rocks and sands when "the morning stars sang together" is the high incentive held out to him who will cause nature to reveal her secrets. Surely God has been good to us in giving us a desire for truth and the ability to know at least a part of the designs of nature and something of the power that turns every axle in the great wheel work of creation.

I am thankful that God created us in his own image, that he endowed us with a divine essence that will live forever, and that by the plan of redemption we can talk with him with the assurance that he hears us and will grant all requests made in accordance with his will. I am thankful that there is power in the Christian religion to save the world and also that it comes to us per-

sonally to uphold us amid the cares and trials of every day life. Surely the faith that enabled John, exiled on lonely Patmos, to behold the Celestial City, that caused Paul, beaten with many stripes, bleeding and bound in prison to sing songs, and thousands of martyrs in all ages to go exulting to the most cruel death will uphold us, if we trust implicitly in the sustaining power of the Holy Spirit. Take from the world the Cross of Calvary, the Religion of Jesus, the teachings of the Bible, and who then would care to live? Who would dare to die?

I am thankful for a religion of doing and not of thinking, that the Divine Master went about doing good, and that the principles of Christianity may be learned as well from what Christ did as from what he taught. It is this that binds us together, that enables us to appreciate our friends and neighbors, that doubles all our joys and divides our sorrows.

I am thankful that it is an individual religion, that it comes to me personally, that the promise of the upholding power of the Holy Spirit comes to me, and that I have faith to believe that the kind Father doeth all things well.

I am thankful for the home I have, the friends I have, the health I have, the hope I have, and above all for the faith I have, that though many things seem dark and hard to understand, that in God's own time all shall be made plain and that then I shall clearly know that all things have been

for the best, and that the tangled thread of life has been held in God's own hand.

I am thankful that it has been my privilege to know these young people. I am glad that I have come in contact with your fresh young lives so full of hope and ambition. I am glad that you find it sweet to live, that life holds so much in store for you. Ambition is no cheat. I am glad that you have high hopes of a nobler future, that you dream of garlands to be won, of honors to be achieved not by the favoritism of fortune, but by the power of your own mind, and the strength of your own arm. True it is that many bright hopes will wither, many cherished ambitions fail, but after all, the heroes of the world are those who are willing to do and to dare.

I am glad that you are striving to excel, and I rejoice with you at the victories you will win in the realms of philosophy, in the fields of science, in the arena of politics and in the more trying ordeals of the warrior. This should be truly a day of thanksgiving with life so full of hope and promise. Make every day one of thanksgiving—thanks for the victories won, and the strength acquired.

I would not have you careless of the honors that come to those who win the battles of life. They are worth striving for. But live not for these alone. Endeavor each day to shape your character in accordance with the teachings of the Bible. This will give to your life a fullness and

completeness that nothing else will. This is the only true success.

And then when your strength fails, when your work is done, when the last battle has been fought, the last victory won, you can leave behind you a record of deeds of kindness, love, and gathering up the trophies of a well spent life, as offering at the feet of the Prince of Peace, join with the innumerable throng which no man can number in the glad acclaim:

“All hail the power of Jesus’ name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.”

ON THE BURIAL OF MOSES.

Address before the Y. P. C. U. of the U. B. church, Reliance, Va., May 12, 1895:

It is not my intention to preach a sermon or anything of the kind, but the line of thought that I shall endeavor to present to you has been suggested to my mind by the ninth verse of the Book of Jude: “Yet Michael, the archangel, when contending with the devil, disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.”

The Book of Jude has caused a great deal of trouble to commentators. A great many things

are found in the Book of Jude to which none of the various apostles have made any reference whatever, and this passage especially has given rise to a great many theories. Some commentators think that it has special reference to the burial of Moses on Mount Nebo that the devil contended with Michael, that inasmuch as Moses led the children of Israel through the wilderness that he should receive a royal burial; that his burial place should be marked and honored by the people whom he had led from slavery and bondage and it is thought that the object and design of the burial of Moses by Satan was that the tomb of Moses might be regarded as a holy place, as a Mecca to which they would make pilgrimages and thus lead them imperceptibly into relic worship and idolatry. Others think that the body of Moses has reference to the Jewish church inasmuch as the body of Christ has reference to the Christian dispensation.

I do not care to differ with commentators who have investigated this subject and spent many years of study upon it, but yet it seems to me that there could have been no great grounds for contention at that time. What concern was it to the devil where Moses was buried? Or what cause of this disputing, when the work for which he had been raised up had been accomplished and he had been received into the realms of glory? The promise had been given unto Abraham. It had been conferred a second time to Isaac. It

was confirmed unto Jacob that the land of Canaan should be an everlasting habitation to the Jewish people, and that they should be God's own people. When they had gone down into Egypt, and had been 400 years in bondage, it seemed that the plan of the Almighty had been frustrated. Four hundred years in bondage will break the spirit of any people. The condition of the Jews was indeed extreme. There was but little hope that they would ever again reach the promised land, and yet in the dispensation of God's providence a man had been brought forth, Moses. He stirred up the patriotism and the loyalty and the religion of the Jewish people. He called to mind the promise that had been made to their fathers, and by miraculous power he induced Pharaoh to consent that they should be released. He led them across the Red Sea. He led them forty years in the wilderness. He called down manna from the heavens. He sweetened the waters of Marah. There was a miraculous supply of flesh. By a stroke he called forth the water from the rock of Horeb. When they begun their wanderings, they were a slavish and subdued people, but now instead of being a nation of slaves, they are a warlike people, and ready to cross over the Jordan and take possession of the land of Canaan. And now when Moses had endured all this; when he had accomplished the work for which he had been called forth, what contention could there have

been with Michael, the archangel, about the disposition of his body?

When Adam was placed in the Garden, it was the great wish of Satan to cause him to sin. When the apple was eaten and he had fallen and was driven from the Garden, there was glory, there was rejoicing in the regions of Satan. God had been defeated. His plan for once had been frustrated, and when the children had gone into Egypt, and were in bondage, the plan of God seemed to be frustrated, but at the time of Moses' death, when Joshua had been blessed, when Moses had lain his hands upon him, and he was commissioned to take possession of the promised land, Satan then acknowledged defeat. He had met God again in battle and was defeated, because the very mission for which Moses had been brought forth is now accomplished. It is true that he sinned in regard to the circumcision of his son. It is true that he had sinned when he struck the rock Horeb and had failed to sanctify God in the presence of the children of Israel, but all these things had been forgiven. Moses, though 120 years old, "his eye not dimmed, nor his natural force abated," is permitted from Mount Nebo in the land of Moab, his eyes miraculously opened, to look into the land of Canaan, 160 miles long and sixty miles wide. It was a rich land. It was to be their everlasting inheritance, and as Moses looked to the land he also with spiritual eye looked beyond to that

other Canaan where an eternal tenantry had been prepared for him. His work is completed. One of the grandest careers ever allotted to man is ended, and though many commentators think so, I think that the contention for Moses did not occur at this time, but rather am I inclined to think that the contention in regard to the body of Moses occurred in the land of Egypt.

Moses was miraculously saved from the unjust and cruel edict of one of the kings of Egypt. He was brought up as the son of the daughter of Pharaoh, educated in all the mysteries of Egyptian science, and in all the intricacies of the Egyptian philosophy, in all the ceremonies of the Egyptian religion. He is heir to the throne. Please bear in mind that Moses was heir to the throne of Egypt, and yet when he was come to years, forty years of age, the question came to Moses, "Shall I remain here in the courts of Pharaoh and become the ruler of Egypt and thus help my people, or shall I rebel and be true to the teachings of my mother, to the traditions of the Jewish people, and cast my lot among an enslaved people?" Then is when the contention arose. That to my mind is when Michael the archangel had a dispute whether Moses should remain in the court of Egypt, or go down yonder as a slave. Yes, then was the contention. Because if Satan can now frustrate the plans of God he has won another victory. If Satan can induce Moses to remain in the court, if Satan

can induce Moses to remain in the temple, and become king of Egypt, he has frustrated the plans of God. Another man must be called up by miraculous power to lead Israel out of bondage.

Michael cannot bring a railing accusation against him, but says "the Lord rebuke thee." And I believe that when these great hours of decision come that the angels help and assist us as they did Moses. I believe the angels helped Moses to form that decision, that the angels helped Moses to throw aside all of the honors of the Egyptian court, that came to him who was sole heir to the throne, that he might serve and save his people. Look for a moment. Egypt was one of the most powerful nations of the earth. Her caravans crossed the desert bringing the riches of the African coast to her store houses. The maritime nations bordering on the Mediterranean deposited their profits in the warehouses of Egypt, and across the Arabian desert came the riches of the Orient to adorn and add to the luxuries of the kings of Egypt. All of these things did he leave. He was acquainted with all of the arts and sciences. He was brought in contact with all of the leading men and honor of his own land and all lands, and yet all of these things Moses casts aside and becomes a slave.

When Christ was tempted, it is said that Satan offered him all of the nations of the earth if he

would fall down and worship him. Satan is a liar. He didn't have all of these things to offer Christ, but here is Moses with all of these things in his grasp, all of these things are his if he will only acknowledge himself as the son of the daughter of Pharaoh. And what does he get in return for refusing? Forty years in exile, a lonely shepherd, tending the flocks of his father-in-law in the land of Midian. Forty years abused and persecuted, as he led his people from the land of Egypt to the borders of Canaan. A wonderful choice. A remarkable choice. And that choice was made not by human power alone, but by divine power. "By faith when Moses was come to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward."

Now let us see what application there is to this lesson. Inasmuch as there was a contention for the life, for the body, for the services of Moses in the land of Egypt, I infer that there is a like contention for the life and the services of every young man and every young woman to-day.

I don't care to discuss the existence of a personal devil who, "as a roaring lion walketh about seeking whom he may devour."

We all realize that there are before us, that there

are in the world two contending forces ; that there is a continual struggle between right and wrong, between honesty and expediency, between virtue and vice. We realize that there are within us two contending passions, two contending natures, two contending forces, and when we would do good evil is ever present with us. I tell you, my young friends, that Michael, the archangel, and the devil are contending which shall receive your services. As they contended concerning the body of Moses so they are contending for you. Man is a free moral agent. Before him is placed good and evil, life and death. It is in his power to choose which he will take, and while he is free to choose, while there are temptations to lead him into evil, yet angels ever guard and surround him in these critical moments. When a young man stands at the parting of the way, when he hesitates whether to turn to the right and choose life, or turn to the left and take death, angels stretch forth their hands and lead him into the way of life. But while angels plead a crucified saviour interceding, yet it is possible for a young man to turn his back upon the light, turn traitor to his better nature, crush out all of the noblest instincts of the human soul, and in spite of a mother's prayers and a mother's tears go reeling, staggering, stumbling into the darkness of eternal night.

Why should a young man hesitate in making this choice? What is there before him between

which to choose? Why should he hesitate whether to enlist under the black banner of Satan or under the white banner and red cross of Prince Immanuel?

There is no discharge in that war. The contest is waged continually. Satan can offer many of the pleasures of sin—all of the pleasures of sin,—a pleasant life, a gay life it may be, but in the end death. Christ cannot offer to the young man a life of ease, but a life of continual warfare, of continual strife, and it may be of continual persecution, life and not death.

All the enjoyments of life did I say are found beneath the black banner of Satan? No, there are no legitimate pleasures that a young man cannot enjoy in the Christian life. There are no legitimate pleasures that Satan can offer that a young man cannot enjoy in the Christian life. Satan has nothing to offer a young man in this contention except misery and death.

Every sin, young man, young woman, has within it the seeds of death. Every physical pleasure that is contrary to the laws of nature has within it the seeds of physical and moral death. Every hour of enjoyment that is secured contrary to the teachings of the Word of God has within it the seeds of moral and too often physical death.

Christ can offer to a young man not a life of ease, not a life of peace, not a life of contentment, but a life of strife, a life of contention for the

right, and he can offer him all of the physical, moral, intellectual pleasures of life that have within them the seeds of life and not of death.

I am aware that there is a misconception in regard to the Christian life. I am aware that young men and women sometimes hesitate in this great contention between good and evil, and look upon Christian life too often as a life of misery; and not particularly of misery, but a life of sadness and of sorrow. It is not the case. There is no reason why a young man should be sad when he is enlisted in the army of Prince Immanuel. It is not a life of ease of course, and I would have you understand that it is a continual warfare, a continual battle. The young man in enlisting for the war must expect to meet temptation. He must expect to encounter evil passions, and unless he is brave and courageous, he will sink in the struggle and Satan will gain the victory. I don't believe that it is impossible for a young man, or for any one when he is choosing the right to fall away and be seduced by Satan. We find that Moses had fallen away and committed sin, and a young man must be constantly and continually on his guard.

I cannot tell you when this struggle takes place, but, young man, young woman, there is an hour in your life when there is a struggle for mastery; when this contention takes place and you decide whether you will give your life, your service, your body to Michael, the archangel, to

Christ or the devil, that hour comes. The decision is made, and how it is made determines not only your welfare in the world, but also your everlasting and eternal welfare.

To-day the world calls for Christian young men. Christian young men to carry the commerce of the world; Christian young men to do the banking of the world; there is a demand for bright, honest men and women in every vocation of life.

I know that we sometimes are discouraged. I know that there are times when we think that the world is against us. I know that there are times when we think that we cannot do anything, and that we are of no account in the struggle, in the battle of life, but you are not fighting for me, I am not fighting for you. The greatest battles that any man ever fights he fights alone. The disciples could go with Christ into the Garden of Gethsemane, but he went alone and prayed that agonizing prayer until he sweat great drops of blood. Alone he met the great temptation. Alone he passed that agonizing hour, and so while we stretch forth the hand of help and friends stand around and encourage you, yet the great battle of your life you fight alone. You meet the tempter unaided, unassisted. By divine power you conquer, or you turn your back upon the right and march under the black flag to death. Please remember that you hold in your hands your decision, and in your own hand

is your destiny; and you determine your own path, but that angels are always ready to lend a helping hand to assist you, and they stand around to bear you up, and they encourage you.

Oh, my young friends, life is a great possibility! As I remarked to a young man in the full bloom of health and vigor of manhood, that for a young man it was indeed sweet to live, and as you look out upon the world there are before you great possibilities. But I would have you realize that these possibilities are yours only when you are true to the principles of right, only when you fight under the banner of Prince Immanuel. Turn your back upon Christ, turn your back upon the light of Calvary, and your life is blackness and darkness in the end.

Gladstone says that it has been his pleasure to be associated in the past forty years with sixty of the master minds of England, and that all but five were believers in the Christian religion. When you march in the army of Christ, you are marching with the greatest and the noblest and the best men of the present age. I like to think of Martin Luther. He had a struggle with the devil. You go down there in Germany and in the old monk's cell you will still see the mark on the wall left by the ink bottle that he threw at the devil, when he came to seduce him, and may we not believe that Martin Luther, when he threw the bottle, won the victory?

Do you admire courage? Do you admire

heroism? You will find it nowhere outside of the Christian religion. See Martin Luther as he goes down to the Diet of Worms. Women and children stand with outstretched arms, saying: "Oh, Luther, forsake us not, stand by us!" What does he do? He goes down there. Whom does he meet there? Why, sir, there he meets the representatives of the most cruel, relentless, tyrannical ecclesiastical power that ever enslaved an ignorant and superstitious people. He meets in that court the representatives of the mightiest nation that ever stretched the iron scepter over the continent of Europe. Luther had condemned the practices of the Roman church. He was compelled to retract, but he would not retract. See him stand there before that little table with his hand upon the Eternal truth; and he stood there, a man unawed and undaunted, not wavering one iota. What matters it to him how dark the clouds of persecution might hang over him, and how high the waves of oppression might roll, he realized that one with God is always a majority. He realized that they might kill him as they did his friend Zwingli a little later, because the ecclesiastical power backed by the civil power dominated the council. "I cannot retract. It is true. I cannot retract." He did not retract, and what was the result? He removed the seals from the Holy Bible. He unlocked the shackles from the human mind. And from the day that Martin Luther nailed his ninety-five theses to the door

of the old church at Wittenberg, a brave man was dared to think. Oh, sir, when Martin Luther spoke, he spoke for you; he spoke for me; he spoke for millions yet unborn!

“They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse;
Rather than in silence shrink
From the truth they needs but think;
They are slaves who dare not be
In the right with two or three.”

I tell you, sir, that the devotion to right makes men. It makes men brave. Young man, stand with your feet upon the eternal Rock of Ages, and build your campfires upon the rugged cliffs of Calvary, and you are safe. You need fear no oppression because one with God is always in the majority. You fight with men like Luther, men like Wycliffe, men like Knox. Oh, think of that man Knox! He was the only man that ever dared to preach the truth to the rulers of Scotland, and he made Scotland a people, noted for their industry, and their virtue, and every good quality. John Knox stood alone. One brave man revolutionized and changed the character of a whole people.

Have you heard the story of the gamin of Paris? When Napoleon was at the height of his glory and was leading a victorious army to the conquest of Europe, Desaix, his boy commander,

had charge of a division, and in his service was a street gamin whom he had found in the streets of Paris. He was a little gamin, and one in whom Desaix had taken an interest and had made a drummer boy in his division. He was with the army in Egypt. He was with the army again at the battle of Marengo. The French reinforcements failed to arrive in time, and at about four o'clock in the afternoon the French were apparently defeated. Napoleon, dropping back from the lines to where the young commander was standing, asked him what should be done. "General," said Desaix, pointing to the sun, "there is yet time to win a victory." Napoleon said: "No, sir, we are defeated," and to the gamin, "Gamin, beat a retreat." Said the gamin: "I don't know how. Desaix never taught me that." A second time he was ordered to beat a retreat, but replied: "Oh, sir, I don't know how, but I can beat a charge. Oh, sir, let me beat a charge. I beat the charge at the battle of the Pyramids; I beat it again at the Bridge of Lodi. Oh, sir, let me beat the charge." Napoleon said: "What shall we do?" Said Desaix: "There is time to win a victory. Gamin, beat the charge." And the little child beat with such ardor on the battle field that the very dead seemed to spring up, and with the gamin at the head they beat down the first rank, and the second, and the third, and the next, and then there was confusion on Marengo,

and a glorious victory had been won. The French army was victorious. An historian speaks of the hundred days in Italy, the conquest of Italy, the defeat of the Austrians, but not one word about Desaix and the street gamin who won the victory. He applauds the mighty achievements, the tenacity of Napoleon. And so, my friends, it may not be you will be found an honor man to receive the honor in this mighty struggle between right and wrong, good and evil, but we can beat the charge. Or if we cannot beat the charge, we can be one of those who follow in the ranks, and fall if it need be with our face to the foe, and our eyes upon the cross.

But I must bring these rambling remarks to a close. We are in the midst of this struggle. It would be very pleasant probably if we could just stop and get out of it, but we cannot do that, we must fight. We must fight either yonder under the white banner, or yonder under the black banner. And if we look at this matter only in regard to this life, it pays to do right. It pays to be a Christian. But I cannot solve the great mysteries of life, if death ends all. Take the life of Moses, my friends. What would he have made if death ends all? If there are any chains in the infernal regions to bar and lock the gateways of the tomb, then Moses made a great mistake. If Moses gave up all of the luxuries and pleasures of the Egyptian court to spend forty

years in exile, and forty years as leader of a rebellious people, I say if that was the end of Moses that he made a mistake.

There are correlations of physical forces. There are correlations of spiritual forces to prove that death does not end all. We cannot enter into a discussion of that subject, but death does not end all, and there is no philosophy that can explain the matter. Come, ye agnostic, and tell me what did Moses gain. Nothing. Nothing. He had nothing to gain if death ended all. Come, ye Christian philosopher, and tell me what did Moses gain, and he says a tenantry in God's boundless universe. To-night as Moses looks down through the broken archways of the centuries, and sees the many mighty nations that have risen, flourished and passed away, and on the other hand the Law which he received from God on Mount Sinai, the corner-stone of every enlightened and civilized nation, he realizes indeed that truth is mighty and will prevail, and in the end that through countless centuries right shall triumph and evil go down. We shall live. Yes, millions of years somewhere and somehow. What you say and do to-day will leave an impress upon your character "when stars and suns have set to rise no more."

Why, sir, suppose that in 120 years a man might build up a nation and lead a people as Moses did, a 120 years is indeed a short span in the history of the world and the countless years

of eternity. And if I believed that death ended all, and there was no light to pierce the darkness of the tomb, I wouldn't care whether I lived or not. I don't care to discuss the question in regard to the nature of the future life, but let us ask Paul, that mighty, Christian apostle, what did he receive. "Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils of mine own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." That is what he received. We have life; we may have a life of suffering and anxiety, and yet he says this when he writes to the brethren at Corinth, and now from the prison at Rome he writes to Timothy: "I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day." It is true that Nero could silence his tongue of fire, but the mighty heart of the great apostle beats sacred music in a thousand Christian pulpits. Ask the martyrs from Stephen to the Armenian peasants who recently perished; ask those who

endured the agonies and cruelties and persecutions at the stake, and all of the agonies and sufferings inflicted by the Spanish inquisition: "Does it pay to live the life of a Christian?" Let us ask the beloved apostle what he thinks about the matter. What vision opened up before him as he sat alone on the isle of Patmos? "What are these which are arrayed in white robes and whence came they?" Listen to his answer.

"These are they which came out of great tribulation, and have washed their robes and have made them white in the blood of the Lamb. Therefore are they before the throne of God, serving Him day and night in His temple, and He that sitteth upon the throne shall dwell among them, and they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; and there shall be no more death, neither sorrowing nor crying; neither shall there be any more pain, for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

So there is a future choice placed before us to-night. God offers you life and death to-night. He places before you good and evil, and it is in your power to choose life and live, or to choose a life of pleasure and in the end death.

May God in His infinite mercy help each one of you to decide for the right, each one of you to

cast your lot for the truth, and to fight nobly, valiantly and bravely the battle until you fall victorious with your eyes upon Calvary, and be received into the regions of eternal glory.

ADDRESSES DELIVERED
BEFORE THE GRADUATING CLASSES OF THE
SHENANDOAH NORMAL COLLEGE.

CLASS OF '84.

We have now reached the first turning point in the history of the Shenandoah Normal College. A year, with all its joys and sorrows, lessons learned and recited, now lies behind us. The scroll is rolled together, and we record finis at the close of the first year's work. To me it has been a year in which pleasure and disappointment were strangely mingled—full of strange scenes and many pleasing incidents. To you I trust it has not been unpleasant. Associations have been formed that will exert an influence as lasting as time itself. The work done here has left an impression upon your minds and character that cannot be effaced.

You are not the same persons you were when you entered school one year ago. You are stronger in every way, and now grasp new truths, that then you could not comprehend. Life is more real to you than ever before. Though the past may appear as beautiful and enchanting as the music of a dream; though the future, gilded by the sunlight of hope, may shine with radiant

splendor, yet you realize that "life is real, life is earnest," and unless you perform well the duties of the present, and add something to the enjoyment of others, it would have been far better for humanity had you never lived.

You have completed the Teachers' Course of study prescribed. We confer upon you these diplomas as an appreciation of your faithfulness as students and as an evidence of the work you have accomplished. This is not the end, but only the beginning of life's work. The question is not, What have you done? but, What can you do? Many things remain unknown. Each year new truths are being revealed. Science delves deeper into the mysteries of earth, astronomy pierces farther into the regions of space, the intellect of man soars with stronger wings, and yet the great mystery of the unknown is still unsolved. The world is waiting to receive her master. Many avenues to success are open to the young person of energy and ambition. No earnest effort put forth in a good cause can ever be lost.

No person will ever be any better than his ideal. Every act of our lives is but carving "our bright ideal in the marble real." Some may copy after the warrior who leads his conquering legions to battle and to victory; some may imitate the daring of the statesman who boldly defends the right when demagogues remain silent; others may take for their hero the man of letters, who writes as if by the inspiration of heaven, or the

scientist, who reveals the mystery of life and nature. All these ideals are, perhaps, ennobling; but there is a higher ideal—the ideal of true manhood, as portrayed by the life of that meek and lowly personage, who “spoke as never man spake.” No young person can have a higher ambition in life than to be a true man or a true woman. There is something in such a character that calls forth the admiration of all. It is the foundation of every successful career in life. Without it we can accomplish nothing that will be lasting. He who strives to be a man cannot make a failure of life. To be a true man as the world goes, is to be one man among ten thousand. Every vocation in life is waiting to receive men and women to fill up the ranks.

Great men are those who have convictions; men who believe they are in the right, and have an abiding faith that in the end truth must triumph over error. If you would succeed in life, you must be sincere. Engage in no work in which you are not interested. The heart must feel the truth of the sentiment before the thought can move the feelings of others. No man has ever yet been truly great who did not believe he was in the right. Truth gives courage to the heart, and nerves the arm to strike a fiercer blow. Falsehood shrinks in time of trial, and cowardly hides among her worshippers.

True greatness consists in doing well the work that is placed before us. Many of our names

will remain unrecorded, and the story of our deeds will never grace the pages of our country's history. It is the common lot of most men to live a lowly life, to die, and be forgotten. Some of the bravest deeds have been performed by nameless heroes. But a true life is none the less glorious because its deeds are unrecorded. He who does the best his circumstances will permit acts nobly.

“What does it matter, when life has passed,
And the record is made of evil and good;
What does it matter, when Death's shadow is
cast,
If some one can say, ‘she hath done what she
could.’ ”

As you now leave these sacred halls, hallowed by the memories of the past, by one year's faithful work in the school room, with all its trials, cherished hopes and blighted ambitions, and go forth to battle with the stern realities of life, be true to yourself, carry with you the elements of true manhood and womanhood, and your life will be successful. Your alma mater will watch your future course in life as a fond and loving mother. She will rejoice with you in prosperity, and grieve over each misstep you make, as only a mother grieves over the waywardness of a loving son or daughter.

It is, indeed, sweet to live, but life is something more than mere existence. All is not pleasure.

The beautiful visions of childhood soon fade away. No one has ever yet made a success of life but what some hearts have ached, some hands have bled.

There are many bright stars in the northern skies, but there is but one Polar Star, by which the mariner steers his vessel safely across the boisterous sea. There are many courses marked out through the wilderness of life, but there is only one straight and narrow path that leads to success and happiness. Take your reckoning by the bright star, Rectitude, be true to the principles of right, and you will pass safely over all the difficulties in the pathway of life. Be true to thyself. Think wisely, act nobly, do the best thy circumstances will permit, and thy life will be glorious, thy death triumphant.

CLASS OF '85.

Again Commencement Day has come. Another year has gone. The lessons have been recited, the work is ended, but the result is not yet revealed. You know not how great an influence this one year's work may have upon your destiny. The impressions you have received can not be forgotten. They will cling to you while life shall last, either inspiring to nobler deeds in the future, or dragging you down to shame and dishonor. From the Shenandoah Normal College many of you will reckon your course in life. It will be the golden milestone from which all

distances are measured. Here we trust you have received an inspiration, a spirit of work that will enable you to surmount all difficulties and finally crown your life with success.

You have completed the course of study prescribed in this institution. We confer upon you these diplomas, not as an evidence that all the studies have been completed, but as an evidence that you have been faithful students. We have taught you but few things. Life is so short, and so great are the wonders of science and the mysteries of nature that we have time to master but few things. Each year the intellect of man makes new conquests, hypotheses are proven true or false, but yet the region of the unknown surrounds us on all sides.

This is no time for rest. You pass from school life upon the duties of life's school. What you have accomplished should be but a stepping stone to something nobler and grander in the future. Each year should add something to your store of knowledge. All nature will administer to your wants if you will but bravely perform each present duty.

Think not that life is only a summer dream. Life is real. The world has no sympathy. It expects every man to do his duty. Fortune favors only the brave. He who would win success must work—not idly fold his hands. A coward heart will ne'er perform a noble deed, and such should not expect a hero's just reward. The hand of

Fate can never bind to earth the soul of him who seeks to rise. Resolve and work—work bravely for the right. You need not live a useless life. There is some work for you to do. There are no blanks in the great lottery of life. There is no chance. You are to determine your own future. Time, life and opportunities are given to all out of which they shape their own characters. All things are ruled by law. Can't is a coward, and can is a hero. If you fail, if you can add nothing to the happiness of others, it is because you are not willing to pay the price of success. Nothing worthy can ever be accomplished without great labor. Idleness produces nothing but misery and want. Genius is nothing more than the ability to labor earnestly. The world's benefactors have all been great workers. They have opened the way, removed the difficulties, and others have only followed. If you have not learned the sweet pleasures of a life of constant toil, earnest, devoted work, you have missed the most important part of a Normal training. Labor is king. They are noblest who do most for humanity.

There will always be some to shirk their duties. They wait while others work. One-sixth of the people conduct the business of the world. The others do but little. Envy not the lot of the five-sixths, but rather aim to be one of the few who coin the passing moments into jewels of thought or ornaments of character. Each day should

make you stronger. Perhaps you may often be required to do more than your duty, but do it bravely. It is well to be able to give more to the world than you ask of others.

Difficulties are in the way. I would not deceive you. Life is a struggle. A constant battle is being waged between right and wrong, honesty and expediency. Only the valiant can succeed. Brave hearts and willing hands can surmount many obstacles. He who hesitates will surely fail. Stand for the right. Do not yield. Know not defeat in a just cause. Truth and right will triumph.

Man is never satisfied. In every human breast there are longings for something still unknown. He who has no aspirations for something nobler in the future is but little better than the beasts of the field that perish. Each new conquest in the realms of science brings to view other mysteries that before were unseen. The finite ever reaches out toward the infinite. It matters not how wise or profound you may become, there will still be loftier heights beyond. Ever onward, ever upward, never resting, strive after all that is true and noble in character. Let the past be but the means of acquiring something better in the future.

Have some aim in life. Live for some purpose. A life without an aim can never be successful. Let your first ambition be to be true men and women. Waste no time in idle dreaming. You

can be what you wish to be. Every day ought to bring you nearer your ideal. It matters not in what vocation you may be engaged, if you are true to yourself and the principles of right, your life will not be in vain. Though unknown and unhonored, your influence for good will live forever. However humble your lot may be, however exacting the work in which you are engaged, bear in mind that the man should honor the calling and not the calling the man.

As you now go out from the Normal our best wishes go with you. In whatever work you may engage we hope to hear of your success. Many difficult lessons have been recited, and many pleasant hours have been spent in the class room. But all is now ended. Some of you will be with us no longer. But we trust and believe that, as you now depart from this hall, you go from us stronger and better men and women than you were a year ago. Amid the busy cares of life, may memory revert to these sacred scenes with pleasure and not with sorrow. You now engage upon the duties of life. We do not fear that you will make a failure, but rely not upon your own strength. Temptation will meet you at unexpected moments. The bravest have fallen, and many strong men have been conquered. In the darkest hours, when vice seems to triumph over virtue and wrong to usurp the throne of right, despair not. Keep close to Him who said, "Let not your heart be troubled," and all will be well.

CLASS OF '86.

Upon occasions of this kind but little need be said. The year's work is now ended. If we have been unfaithful, nothing that can be said at this time can atone for neglected duties. If in our work we have not impressed upon your minds the true principles of life, those impressions can never be made. Words, however eloquently uttered, thoughts, however beautifully expressed, can not be compared with deeds.

What is said at this time may soon be forgotten, but the silent influence of our associations will cling to you forever. There is a mystic bond that unites teachers and students. Standing here at the close of another year, amid scenes that recall the incidents of the past, we realize how weak indeed is language. It is ever impossible to express the inmost feelings of the human soul.

The noblest thoughts remain unsaid;
The sweetest notes are never sung;
The deepest grief reveals no tears,
And purest love calls forth no vows.

In school life light and shadow are strangely mingled. Many difficulties have been encountered, many obstacles overcome, and yet we have but tasted of the intoxicating waters of knowledge; we have plucked but a few flowers from the field of science, while all around us are the mysteries of earth, air and heaven.

These diplomas are not an evidence that you have mastered all things, but that you have been faithful students. We cannot in a few months comprehend all the beauties of a proposition that required many years of faithful study for its demonstration. There are many difficulties and disappointments in life. Could we cover up the rugged places in your pathway and strew your course in life with flowers, it would not be kindness for us to do so. Man is like the diamond. The precious gem seems only an ordinary pebble when picked up on the seashore, but when cut and polished it is the most resplendent of all the jewels that deck the coronet of an oriental princess. So it is with man. The spark of divinity in the human soul needs temptations, trials and persecutions to develop the power that lies concealed. These difficulties, though hard and cruel they may seem, may make of that little spark of divinity one of the brightest angels of heaven. When your work in life seems greater than you can bear, and difficulties surround you on all sides, thank God and take courage.

Life is indeed sweet. To our childhood the Future revealed naught but pleasure. Plans were then formed, and we waited for the realization of our hopes. The beautiful structures we built in air were grander by far than the mansions of Italy's sunny plains; more magnificent than the castles that look down upon the classic Rhine. But, alas! how soon the cruel hand of Fate shattered

the foundation, and the beautiful structure, with sky-reaching towers, fell to the earth, and we awoke from the sweet dream of childhood, realizing that life is real, and that those who would be strong must suffer and endure.

So it will be in life. Many of our most cherished plans will fail, and bright anticipations will fade away as the air castles of childhood. But never be discouraged. The disappointments and blighted hopes of life ought only to make you stronger.

As you now go forth in life we shall not forget you. Pleasant memories will ever be associated with the past year's work. But we dwell not upon the Past, but look to the Future.

It matters not in what work in life you may engage, it matters not how disinterested your motive, there will always be some to find fault, and to condemn your actions. But in the darkest hour stand firmly upon virtue, truth and right, where the tongue of calumny cannot reach you, where the venom of slander cannot injure you; and with faith in God and confidence in your own powers, may each one of you live a true and noble life.

CLASS OF '87.

Another milestone has been reached. We stop for a moment to review the past and catch a glimpse of the future. Though the record has been written and must remain forever unchanged, yet from the mistakes and achievements of the

past we may receive an inspiration to nobler deeds in the future. The many hours of study, the lessons learned and recited during the past year cannot soon be forgotten. The year's work has been one of preparation. You have been sowing seed and will reap the fruit of your labor in all time to come. During the past year you have received impressions that will cling to you forever. In the hour of your most brilliant achievements and in the day of disappointments you will recall most vividly the incidents of the past year. With these memories may there always come renewed strength and vigor.

Your work is not ended. It has only begun. There is no rest in life. Action is inscribed upon all the work of Nature. Man ever strives after the unknown, and finds rest only in the grave. You have some ambition in life, some long wished-for ideal towards which you are striving. Let that ambition be a noble one, and by a universal law of nature, each day you will become stronger.

No man can be a nonentity. He must either be a blessing or a curse to his associates. Each one determines for himself what station in life he shall occupy. Riches and poverty, virtue and vice, life and death are placed before all from which each may make, to a great extent, his own selection. But I would not deceive you. Youth is buoyant. The iris-hued bow of Hope spans and overreaches every future scene. Standing

here at this time, life seems as sweet and enchanting as the music of a dream. But it is not always so. Life is a constant struggle. He who would nobly live must never fear to bravely die.

Expect but little from the world. Those who do most for humanity receive no thanks. The people have ever killed their benefactors. Only by the glare of the burning stake can be read the history of the world's progress. The groans of expiring martyrs have ever been the prophecy of a nobler future. Public opinion can never be a safe rule for action. Never sacrifice principle for the unthinking applause of the moment. The same people who shouted, "Hosanna, Hosanna in the highest, Blessed is the King that cometh in the name of the Lord," in a few days cried out, "Crucify him, crucify him."

Truth alone is immortal. When duty leads you to denounce a popular evil and to uphold an unpopular truth, may you never falter. One man standing upon the principles of truth is more powerful than the combined armies of all the nations of earth. Empires may crumble to dust; Governments may perish, but the principles of truth will survive amid the wreck of nations. The echo of Luther's hammer is still heard as he nails his ninety-five theses against the old church door in Wittenburg. When in the right a man may well laugh at opposition. God and Time will always vindicate the truth.

The age of persecution has not yet ended. The

day of martyrdom is still here. The right of free thought, free speech and a free press, means to many persons, simply the right to think, to speak and to write as they do. Legislative assemblies even, in our own fair land have passed resolutions offering a reward for the head of an American citizen whose sole crime was his convictions and the unanswerable manner in which he proclaimed what he believed to be true.

There are times when it will require courage to stand by the truth, but he who fears to express his honest convictions and turns traitor to the truth that lies nearest his own heart, is unworthy the name of man. Better to die a martyr to what you believe to be right than to purchase long life and riches by the sacrifice of principle. While fearless in the advocacy of what you believe to be right, respect the opinion of others. Humanity is liable to err. The judgment of no man is infallible. The foulest crimes have been committed in the name of Liberty, and the most relentless persecution carried on to the glory of Him who first taught the great lesson of charity.

There is a demand for men, men who think and dare to act. Time and again has society been agitated by the conflict between labor and capital; the red flag of communism has been unfurled in many of our leading cities; the corruption of money in elections is no longer denied, but justified by the most fallacious reasoning.

These are but few of the evils that demand the

attention of the American citizen. Dynamite and nihilism has shaken the strongest governments in Europe. Our free institutions must be vindicated before the world. Wise, cool-headed, conservative men are needed in every vocation. How else can these evils be averted? Public opinion must be moulded, the public conscience must be educated, and this work must be done by the graduates of our colleges and universities. There is a place and a work for you. Fold not your hands, but go forward and be something and do something to make the world better.

The year's work is ended. As you now go out in life, our best wishes go with you. These diplomas will soon fade and be cherished only as fond mementoes of the past. They are only an evidence that you have done some faithful work. Amid the busy scenes of life you must be your own diploma. We believe that you will not falter nor fail when the most is expected of you. In the battle of life depend not upon the empty honors of a degree nor upon the proud lineage of a name. By your own exertions you must carve out your destiny and by untiring energy pluck bright success from the hands of Fate.

CLASS OF '88.

Advice given on occasions of this kind is not long remembered, and does but little good. Literature is filled with suggestions for those who wish to make a success of life. All seem ready

to tell young people what they should do to win renown. But most of their advice is misleading. Young people are told to aim high, and take for their motto: "There is room at the top." No one is bound to earth and he who wishes to succeed in life should be ambitious and have aspirations for something nobler than he has ever known.

But there is such a thing as aiming too high. Much time and energy is wasted in striving after the unattainable. Too many young people have become discontented and gone into professions for which they are not prepared. The result is that all the so-called honorable professions have become crowded by mediocre young men who have aimed high and endeavored to reach the top. It is far nobler to succeed in an humble vocation than to fail in an honored profession. Failure is ignoble—yea, it is criminal when it is the result of a wrong idea of life.

Aim not so high, but aim steady. Have some well-defined object in life and you will always find room wherever you can do good work. You may meet with difficulties and encounter opposition, but a devoted adherence to some special work for which you have been prepared, will always bring with it strength and success. Life is a constant warfare in which neither truce nor quarter is given. Each man's worst enemy is himself. The great battle of life is fought alone and unseen. The world knows not of the struggle that is

waged in every human breast. It gives no aid to the right and lends no strength to the truth. By a law of nature, each must meet the enemy alone. He who conquers is a victor indeed. He who overcomes his own corrupt nature and evil passions, need fear no difficulties in life, for God and truth are upon his side. By the light of history we see the hero of the tented field, the victor of a hundred battles, the proud conqueror of a hundred kingdoms, fall and acknowledge defeat when brought face to face with his own depraved appetite and evil passions. The hero of the world, he could not conquer himself.

Let your first battle in life be the conquest of self. Have your heart right, and you need have no fears of the result. In this age of progress fortunes are made and lost in a day. There are many business transactions that are not strictly honest, and even sin is winked at in high places. But no financial success or worldly fame can atone for the loss of character. Under no circumstances can you ever afford to do anything that is low and mean. Vice is corruption, virtue is strength. God and time are always upon the side of truth. Every man's character must be tested in the crucible of time. Only that which is true and noble can stand the test. Each day should some victory be won; each day you should gain strength by correcting the mistakes of the past.

Aim not so much at what will bring honor, but

engage in that work where you can do most for humanity. Every deed performed for the welfare of others is a noble deed. Look not for a life of ease. They are greatest who do most for others. Those who would lead men first serve them.

Your success in life depends chiefly upon your own efforts. No diploma, no certificate of merit, no golden medal of distinction, can take the place of genuine old-fashioned work.

As you go out in life our best wishes go with you. We want to hear of your success. Rely not upon the assistance of others, but depend upon your own efforts. In the darkest hour adhere to the principles of truth, and your life will be noble, your death triumphant.

CLASS OF '89.

Nothing need be said at this time. The year's work is now ended. The personal contact of teachers and students in the class room and in the social relations of life has left an influence that will cling to you forever. That influence cannot be changed. Life has come in contact with life, and new hopes and new ambitions now rise before us.

As you go out from these walls to engage in the active duties of life we trust that you take with you nobler aims and higher ideals of life. The value of a collegiate or normal education depends not alone upon the knowledge acquired. Not the man that has mastered the most books

is always the most successful. It is not knowledge, but the ability to acquire knowledge that gives power and strength to the individual. Education is not for show, but for usefulness. In normal education culture and utility go hand in hand. It should not be your ambition to astonish people by your accomplishments, but to help them. That knowledge that does not make you more useful in your day and generation is of no importance.

The knowledge acquired in school cannot be compared with the importance of true mental culture, correct habits of thought and a right conception of your place and responsibility in the world. The spirit of investigation and independent thought that you have acquired and developed in your course of study will ever be to you an element of strength. In whatever vocation you may engage still adhere to normal principles and always read, think and investigate for yourself. He is a nonentity who delegates his thinking to others.

What you are and what you can do will determine your success in life. By your work you must be willing to be judged, and justice demands no other standard of merit. The same spirit of earnest devoted labor that you have displayed in the school room will remove many of the obstacles from your pathway in life. This is a practical age. No one stops to help him who has not the courage to do and dare. Your friends and neigh-

bors have a right to expect you to be more useful members of society. The time you have spent at the Normal should make you a power for good in your community. Shirk not the duties and responsibilities of life. Do not think that your days of study are over. There can be no rest in nature. However successful you may be in your work, rest not. There are still higher and grander fields of attainment.

But neither knowledge nor the ability to acquire knowledge is the most important part of an education. Character is the one thing that survives amid the wreck of empires and the crash of words. Be what you would seem. Stand by what you believe to be right. There is always a demand for young people of noble character. Even honesty has a commercial value. Corporations are seeking men in whom they can confide important interests. The question asked is not what does the applicant know, but is he reliable? No present gain or prospect of future advancement should induce any one to do what is even questionable.

Those who adhere to what they believe to be right when it is unpopular for them to do so always find a place in the world. Too many persons are willing to make a compromise with sin. A compromise with evil means surrender. He who yields and turns traitor to his conscience and the promptings of his better nature is lost. Truth and falsehood are eternal opposites. They

never walk side by side. They are the two great antagonistic forces in the moral world. There is no neutral ground and between these forces there can be no truce.

What is morally wrong can never be socially right. The maxim that the end justifies the means is false in theory and ruinous in practice. Whatever may be the interests at stake nothing is gained by a departure from the strict rules of rectitude. Honesty of purpose, nobility of character, purity of thought and perseverance in action is a shield and a helmet to every young person who encounters the adverse influences of life.

Our daily papers are filled with the record of vice and crime in all its disgusting details. The story is told in a flippant manner as if it were a mere misdemeanor or thoughtless act and not a violation of both moral and natural law. Sin is not always condemned, but is frequently winked at and sometimes even condoned. Public opinion is not always a safe rule of action. Listen not to the delusive enticements of sin, but amid all temptations and evil environments and corrupt influences keep your record clear. When vice seems to triumph over virtue and iniquity apparently usurps the throne of righteousness fear not, fail not. The everlasting stars of Truth, Purity and Right still hold their places in the center of the moral heavens. By them steer your course and with faith in an allwise Father and confidence in your own strength strive on, strive

ever, and when you fall friends and neighbors will rise up and call you blessed.

CLASS OF '90.

It is not always wise to give advice. However, at this time a few words of counsel may not be out of place for one who is deeply interested in your welfare. Standing here to-night it is well to scrutinize carefully the events of the past. To know the past is to be prepared for the future.

What you accomplish in life depends upon what you have already done, what object you have in view, and the manner in which you engage in that work. Countless thousands fail because they know not their own powers and have no well defined object in life. They drift with the tide, because they have not the courage to stem the current. It requires a brave man to surmount obstacles. He must have faith in the cause he advocates and confidence in himself.

When once you have entered upon a course of action which you believe to be just and right press on. Keep your eyes upon the eternal stars and go forward. Never, never, never falter. To stop is cowardice; to turn back is treason. Turn not aside for the allurements of pleasure; heed not the enticements of vice; enter into no entangling alliances with sin; "keep your record clean." The straight path of rectitude and right is always the safest. The Golden Apples of Hesperides grow not upon the Plains of Sodom.

The jewels of character—truth, purity and right—are not reflected in the murky pools of sin and vice. To gain the prize of life it is not necessary to engage in questionable transactions. As you now go out from these halls to engage in the various vocations of life our best wishes go with you. We believe that you will not fail. In whatever work you may engage aim not so much simply to excel, but always do your best. Go forward then with faith in God and faith in the final triumph of the right, and never fear to do and dare for the cause of truth and justice.

CLASS OF '91.

Each age has its own pressing duties and peculiar dangers. The hopes and ambitions of man take their color from the time in which he lives. He who dreams only of the grandeur of the past can have no part in the glory of the future. The duties of the present have no time for idle boasting.

This is an age of mighty achievements. Science pierces eternal depths of space; counts, weighs and measures unseen stars. Even the frozen regions of the North yield their secrets and science claims dominion over all. In no other age has man so subdued nature and shown his mastery of the world.

The inventive genius of man has made easy hitherto impossibilities. In every profession and vocation of life is felt the fierce struggle for su-

premacy. The slow going methods of the past will not answer the demands of the age of electric lights and aerial navigation. All men are in a hurry to reach the goal and wear the laurel wreath of success. And in this eagerness for fortune and for fame is the peculiar danger of our own time. In their haste to reach the end men too often disregard the means.

The fiercer the contest the greater the need of strong, brainy men and women. He who stands when many fall not only proves his own strength but is a refuge to which the weaker ones may cling. In every age honesty of purpose and conviction commands a premium. The man whose word is not as good as his bond needs to be watched. He who is honest simply from policy is dishonest from policy. It is worth any man's best endeavor to enter the arena of life and win success. No other age has offered so many inducements to the man of exalted ambition and undaunted courage.

The grandeur of Greece and the glory of Rome grow pale and dim in comparison with the bright heritage of the present. Wander not then among the graveyards of the past, but journey up the sunlit mountains of the future. Be willing to give every man a fair show. Neither underrate nor misrepresent your competitor. Meet fairly every contestant for honor, and do not for the sake of any seeming advantage stoop to what is low and mean. Have faith in your own integrity,

in the justness of your cause, and in the final triumph of right. In every work let merit be your watchword and win by fair means or win not at all.

Stand by the right. Make no compromise with evil and yield to no wrong. It is such men who move forward the hands on the great clock of progress and leave everywhere evidence of thought and action. To be weak is cowardly, to be brave is to be strong.

In short, enter upon the duties of life as becomes brave men and women. Consider well every action. Have an object in all you do. Recognize your own weakness and have an abiding faith in your own ability. In the day of your most brilliant achievements and in the night of your darkest defeat, bow in humble submission to the wisdom that framed the world, and lean for strength upon the Almighty Arm that upholds the universe.

CLASS OF '92.

That times change and men change with them is nowhere more true than in the teacher's profession. The old idea that the pupil was for the school and not the school for the pupil is no longer advocated by any one. Nor is that materialistic education that attempted to make of the child a mere automaton to be acted upon by the teacher any longer popular. The child is now recognized as the important factor in both the

work of education and of civilization. His feelings and his emotions are not to be disregarded.

That system of education that does not recognize as a fundamental principle that there is a God at the center of the Universe and a soul as the center of man is false in theory and ruinous in practice. That cold, calculating theory that sees in man nothing more than a very subtle organization of matter, satisfies not the inquiring mind.

Man is free. He is a complex being controlled and directed by his emotions as well as by his judgment. What a man thinks and believes determines his character and his destiny. Let him who would be noble keep his heart pure and his mind clean.

A man's worth in the world depends not upon the extent of his knowledge, nor upon culture and experience. Character has a commercial rating. There is always something about a successful man that can neither be weighed nor analyzed. It is his individuality, his magnetism, his soul. Whatever may be the philosophy, it is a recognized fact that a man is valuable in any profession or vocation only to the extent that he can put himself in his work.

Every successful achievement, every enduring edifice, every ennobling organization is the result of some one who thought and felt and acted. We stand entranced before the canvas and the sculptured marble because we see there portrayed what to the artist was most real and most true. We are

thrilled by the musician's masterpiece because we feel in the grand symphonies the pulsations of his throbbing heart.

With a cultured mind and skillful hand, there should always go a heart that can be touched by the hopes and disappointments of others. It is as important to feel right as it is to think right.

As you go out in life "To thine own self be true." Copy after the Great Master and be yourself. Your individuality must be to you more than all else. When you are true to what you feel and believe, it matters not if you are not always popular. No question is ever finally settled until it is settled right. The cause that is now pronounced weak and helpless may in the end be stronger and more terrible "than an army with banners."

Fate is against no man who is not against himself. Even the stars in their courses fight for him who contends for truth and not for fame. When life and its work is ended, then shall we realize that nothing is of any worth, that nothing is enduring, that is not founded upon the eternal principles of truth, virtue and right.

CLASS OF '93.

Commencement day is always of peculiar interest. It is a time when we look both to the past and to the future—back to the failures and triumphs of the school room; forward to the greater difficulties and nobler achievements of life. This

is commencement day—not the end, but the beginning. An education that is ended is neither useful nor ornamental. The value of an education depends upon what it is. A mere knowledge of science, of mathematics and of language, however complete, is not a practical education. This is a utilitarian age. The demand is for men who not only know but who also feel. Character is more important than knowledge. In all ages of the world manhood has been at a premium.

We stand in awe beside the rugged mountain that rears its head to the very clouds; with admiration man beholds the waves of the sea as they beat with almost resistless fury against the rocky coast; in all ages from vale and hilltop have shepherd boys and born scientists gazed with rapture upon the heavens as they endeavored to number the countless stars, and yet far greater than any or all of these is man, the crowning work of creation. Man standing alone, stronger than the mountains, purer than the sea and brighter than the stars. And yet the glory of man is not in his physical strength, nor in the swiftness of his flight, in the gracefulness of his motions, nor in the keen perception of his senses, for in all these is he surpassed by the lovers of creation. Nor is it in the power of his intellect though he may weigh words unseen and render easy hitherto impossibilities. But it is in his kinship with God. It is that subtle something that

can neither be analyzed nor defined that makes man the ruler and master of the world.

To be a man with nobleness of character and purity of purpose is to be the grandest thing beneath the stars. It may not always be popular to be on the right side. In fact it sometimes seems as if strict integrity was not desirable, but these apparent contradictions pass away as the shadow of a dream, and it is still the man behind the word that gives it power and life.

The great epic poem of humanity illustrating the brotherhood of man and the triumph of right over wrong, of reason over prejudice has not yet been written. The world awaits her master. The day of martyrdom is not yet past. The history of the world's prayers might be written in the blood of those who lived and died true to a principle and a cause they believed to be right and just. He who would save his life must be willing to be forgotten if only his work may live.

You now go out from school to prove to the world what you can do. Difficulties await you at every step of the journey. Do not waste your strength over the petty annoyances of life. Contend not for victory when no principle of right is at issue. Save your energy for great emergencies. Life now is indeed sweet; fair is the sky of the future; no clouds are upon the horizon, and yet how soon may misfortune and disaster crowd thick and fast upon you. How soon may you find opposition where you now expect assist-

ance, and the whole issue—success or failure—devolve upon you. In that hour may your strength fail not. Though you bend yet may you not break.

Go forth then in the strength of your divine kinship and with the courage of true manhood. Turn not your back upon truth. Make your life noble and then your death will indeed be victorious.

CLASS OF '94.

Commencement days are the golden milestones in the history of a school. As the years come and go all the fond recollections of school life cluster around these occasions. They not only mark the progress that has been made, but they serve as an inspiration to the nobler achievements and the greater triumphs of the future. Amid garlands of flowers and the best wishes of friends old and new the members of another graduating class go out to test their strength in the battle of life. We try not to read the future, and we can only say, "God bless you, God speed you."

It has been well said that school life is only a preparation for life's school. In no age of the world's history has this been more true than at the present time. Many remedies for existing evils have been suggested, but the perpetuity of the government and the safety of society can be secured by no other means than by a sanctified,

Christian education. Knowledge is not always power, nor is science and philosophy always a mark of wisdom. Intellectual development is an uplifting and controlling power only when it has received the imprint and seal of Him who created man in his own image. Man is weak until he can think God's thoughts and is willing to be simply the means for the accomplishment of divine ends.

Paul sitting at the feet of Gamaliel that he might become familiar with the beauties of the Jewish religion, understand the contradictions of the traditions of the elders and comprehend all the subtleties of the Greek and Roman Philosophy, is indeed the model student. Paul going down to Damascus, though armed with ecclesiastical authority, to bring bound to Jerusalem all who might be found proclaiming the teachings of the new religion attracted but little attention and was but little feared. But Paul standing amid the sacred temples on Mars Hill and declaring to the representatives of all nations the Unknown God whom they ignorantly worship is a scene of moral grandeur and intellectual power without a parallel in the world's history. With a philosophy far more profound and logical than the learned Socrates taught to his pupils amid the groves of Athens, and with an eloquence far more impressive and persuasive than the Philipics the mighty Demosthenes hurled against the conquering King of Macedon he answered all questions, met all objections, overthrew all sophistry, and

boldly proclaimed the Martyr of Calvary as the light of the world. A tyrant claimed his head; and his lips, though touched with the burning coals of eloquence, have long since been silent, but the heart of the great Apostle to the Gentiles still beats sacred music in a thousand Christian pulpits.

Paul's power was in a comprehensive intellectual education sanctified by the zeal and enthusiasm of a holy purpose. Analyze the question as you will and nothing can take the place of enthusiasm. He who would succeed must believe that he is right and be willing to show his faith, not only by his works, but, if necessary, by his death. Without zeal, without faith all knowledge is lifeless.

Go forth, then, young friends, to battle and to conquest. Inscribe on your banners truth, purity and right. Ask not rest, but strength to labor on. Great indeed may be your achievements in the field of letters and in the realm of science, but however illustrious your victories never be too wise, nor yet too proud to sit at the feet of Him in whose hands are the issues of life and death, and in whose touch is the healing of the nations.

CLASS OF '95.

Truth is many-sided. The finite mind cannot comprehend truth in all its completeness. It is indeed the glory and majesty of the Infinite One. For this reason, all minds are one-sided; all per-

sons more or less eccentric. All do not perceive the same truth, nor are they equally impressed with its power. It is in this that the real power of a man lies. When we are like others, we are weak. It is only in things in which we are peculiar that we are strong. A man's power and influence in the world is in his individuality. Much has been said of the beauty and grandeur of the all round man. It sounds nice, but such men are seldom practical. It is the one-sided angular man who can push his way through the crowd, while the well rounded man succeeds best in simply holding his own. It is the wild enthusiast, the fanatic, if you will, who has faith in himself and the cause he represents, who reforms the world and starts revolutions.

He who would lead must be willing to die for the truth that he most clearly comprehends. Faith is a controlling power in the physical as well as in the spiritual world.

Be yourself. Have faith in yourself, but think not that you comprehend all the truth, and that he who sees differently must be either an ignoramus or a fool. When you are in the right, you can afford to be charitable.

All manner of intellectual sins may be forgiven, save that of littleness. For that, there is no pardon. The man who sees no good outside of his own party, no virtue outside of his own church, no excellence outside of his own community and nothing of merit in what he has no

interest in is to be pitied, because for him there is no hope. He secures neither intellectual supremacy nor physical happiness. He is himself the center of all his hopes and his ambitions, and the poor deluded man never realizes the sordidness and utter littleness of his life.

Lay broad and deep the foundations of a noble character. Lay strong and secure the rudiments of intellectual culture. Follow with your face to the light, the faint glimmerings of truth. Let "Upward still and onward" be your motto, regardless alike of the sneers of the indifferent and reproach of friends. With truth for a guide and as a shield, fear nothing save to do evil, and when at last life and its turmoils are ended, He who sees the sparrow fall will place upon your brow the victor's crown.

CLASS OF '96.

BY MRS. G. W. HOENSHEL.

The circumstances which have placed me before you to-night are so different from the past, that I have felt at liberty to make some digression in the regular order of addresses. As these commencement exercises close the first chapter in the history of this institution, I shall call your attention to the last thirteen years of the Shenandoah Normal College:

"Backward, turn backward, oh, time, in thy
flight,"

And tell us of struggles and triumphs to-night

The Normal encountered from the present right
down

To the day of its birth in old Middletown.

September 4th, in the year '83,

Began a new era for you and for me,

And many look back to that day who are glad,

While some look back to that day and are sad.

Still stands that old building where this Normal
school

Began its strange life with one simple rule.

I'll tell it to you who leave us to-night,

It's two little words, just simply "do right."

Unfurled on our banner is co-education,

True worth is the standard whatever the station,

And laddie and lassie, the rich and the poor,

Are welcomed alike at this college door.

Outgrowing its home, the school did not stay

In the place of its birth. Four years passed away,

Then it moved up the Valley to Rockingham
county,

Receiving no aid and asking no bounty.

But struggled right on the school to maintain,

And trusted to merit for aid or for gain.

Success in a measure attended us there,

But buildings unsuited still gave us some care,

And the hope had been cherished, not wishing to
roam,

To gain for the school a permanent home.

There comes in each life—I believe it must be—

That inborn desire for one's own "vine and fig
tree."

So the future looked bright, good-byes hard to
say,

Are often forgotten when hope leads the way.

For new Basic City inducements now offered,

And the Normal accepted the home that was proffered.

Prosperity smiled, and though it seemed strange,

The Normal increased with the move and the
change.

Success never seemed half so near to our door,
Prosperity never so dear and so sure.

Vain hope! You promised a respite from care,
That burdens should lift, so grievous to bear,
How health should be gained in the home now
secured,

The past with its cares no longer endured.

But you sealed from our sight, if the future you
knew,

The dire disaster which followed us, too.

Now memory lingers o'er one celebration

The day for Columbus with its bright decoration
Of bunting and flags, how proudly they waved,

The one now before you the only one saved!

For there came unexpected, one night about ten,
The wild cry of fire—how it startled us then!

No warning came with it, just simply to go,

Leave our home to its fate, each heart to its woe.

Do you know what it is for one moment to stand
Facing your life's work while like footprints in
sand

The billows dash in from some far away shore,
And carry it away to be seen nevermore?

If you do, you know a little in part

Of the trials and sorrows of one human heart,

Which gave what it had, its life to the call,

"Equal education for the poor and for all."

Can you tell me to-night what you would each do

Should a trial like this come to any of you?

Not a trial of fire, but a trial of fate,

As a child of the Normal don't sit down and wait,

For favor or friends to carry you through,

Rely on yourself, let your motto be, "Do."

Though our home is in ashes while our hearts
are not there

Defeat shall not crown us, we'll know not despair.
The burden of this life's work we'll take up once
more,

Travel the thorny path trod oft before.

As inborn as life was the spirit to go, whatever
the lack

This College must live; there is no way back,
Then "Forward," the motto, "March," the com-
mand,

Find a new home in our own native land.

In spite of suspicion and doubts of the people,
The college is standing in sight, with its steeple
Pointing upward—"Never look down,"

It seems to be saying to the youth of our town.

Shall a task thus begun end with to-day,
Will you bid it Godspeed forever and aye?

New hands shall carry the work to its goal,
Though waves of adversity unceasingly roll.

Then work with a will, and a pleasure so sweet

We'll count it at last, when all is complete,

To lay down the burden at Jesus' own feet.

This history recited has not been for praise,

But trusting some lesson might hallow your days,

When the story you've learned of your old Alma
Mater

Inspires your actions and makes your life greater;

If your trial should come in the form of disaster,

Keep you firm and trusting in the love of the
Master.

To you who are standing on the threshold to-
night,

Where the future unfolds so joyous and bright,

Have courage for duty. In the strength of your
might,

Forget not your Maker, love Truth and the
Right,

This prayer shall go with you, Oh, God, make
them strong,

The world needs their strength, the lonely their
song.

'Tis finished; the last of your lessons are done;

Your life shall determine the victories won.

Each student's work shall a monument be

To the glory or shame of the S. N. C.

Forget you! No, never, though to-morrow you
go,

Once a child of the Normal, forever you're so;

And your life with its changes, your work in-
complete,

We'll watch you develop with an interest sweet.

THE END.

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